

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XX

Philadelphia, February, 1932

No. 5

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By REV. J. K. SHRYOCK, *Chairman, Commission on Evangelism*

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By Miss SARAH DODLEY ALFRIEND

THE EPISCOPAL CHURCH—THE PRAYER BOOK

By REV. LLEWELLYN N. CALEY, D.D.

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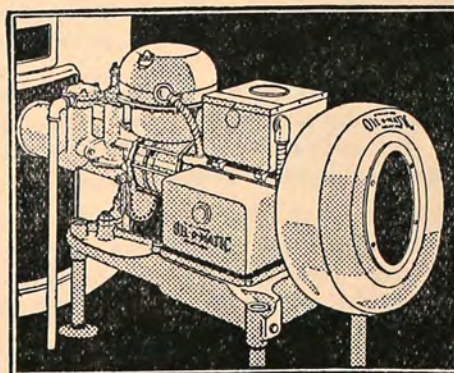
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The sum of \$7,000 conveyed to the Philadelphia Protes-
tant Episcopal City Mission (their successors or assigns),
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TIVES, CHESTNUT HILL, PA., will be regarded as the
perpetual endowment of a free bed in this charity.

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XX: No. 5

PHILADELPHIA, FEBRUARY, 1932

Fifteen cents a copy
One dollar a year

The Bishop's Message

The year 1932 is the two hundredth anniversary of the birth of the Commander-in-chief of the Colonial Army and the First President of the United States—George Washington. So great an occasion is to be celebrated nationally. Washington, however, was a great Churchman and devout Christian. The Church of which he was an outstanding member feels that it too should thank God for the wondrous grace and virtue declared in him, and commend his piety to the people who are enjoying the fruits of his labors and sacrifices.

A Committee consisting of the Bishop of Pennsylvania, the Rev. H. Percy Silver, D.D., of New York, and John Stewart Bryan, Esq., of Richmond, Va., was appointed by the Presiding Bishop to provide the proper celebration. To this Committee was afterward added members of the National Council. A meeting was held in New York and a general outline of work proposed.

1. The celebration was to be continued throughout the year beginning with Washington's Birthday, and reaching its climax on Thanksgiving Day.
2. Each Bishop was asked to appoint a Committee for his Diocese and the National Council was asked to supply suggestions and literature.
3. The Spirit of Missions will publish an article on Washington in every issue of 1932.

In our own Diocese, the Bishop has appointed a Committee, and on Sunday, February twenty-first, at eleven o'clock, the Bishop will preach at St. Mary's Church, West Philadelphia. In the afternoon at four o'clock the Presiding Bishop will preach at Old Christ Church, and on February twenty-second there will be a Corporate Communion for the men of the Diocese, fostered by the Brotherhood of St. Andrew, at Holy Trinity Church, Nineteenth and Walnut Streets at 8.00 A. M.

This will be our opening of the celebration in Pennsylvania. There will, of course, be the usual service in Old Christ Church on February twenty-second at twelve-thirty noon.

LENT

"Dear Feast of Lent"

Lent is a great spiritual feast. It can be made a most practical and profitable Season. From the side of self-denial, it can enable us to gain control over ourselves and to free ourselves from the bondage of the world. I do without something, not because it is wrong or because I cannot afford it; but because I will to do without it. From the side of reading, it enables us to substitute spiritually stimulating literature and to get higher ideals than are gained from much of the trash and filth of the present-day reading.

The noon-day services enable us to steal away from business or pleasure and spend a few moments in the presence of God. At each of these services, we may have the opportunity to get some stimulating thought from the preachers who come from great distances, at great self-sacrifice; and whose only reward is the good they can do. In our Parish Churches many opportunities are offered us for worship and uplift. Most Rectors will be very glad to give a list of sick or shut-ins who would appreciate a call and to whom we may perhaps bring refreshment by reading for an hour a week.

In the Gospel for the Sunday next before Lent we have the account of the blind man who, hearing the multitude pass by asked what it meant, "And they told him that Jesus of Nazareth passeth by." And he cried saying, "Jesus thou Son of David, have mercy on me." I love to think that the Church intended in this incident to express to Her people what Lent means. There is a stir. It is not a formality. It is the real passing by of Jesus Christ full of mercy and power. May we all cry out, "Jesus, thou Son of David, have mercy on me"; and may we seek in what the Church provides, to get the answer to our prayer.

THANKS

The Bishop wishes to thank all who sent in a response to the appeals for Missionary Funds.

To those who sent money he would say that they have not only helped the Diocese to keep faith with the

National Council, but they have made it possible to keep open Schools and Churches in places unable to support them. If our people could visualize what the Church is doing, they would give much more liberally to its work. It is the great institution that builds up character, and character is the one thing that gives value to every other acquisition. It holds up Jesus Christ as the great and winsome example of self-forgetfulness and self-sacrifice. Without these no individual and no nation can be really great.

To those who did not send money but responded by letter to the appeal he would say that he deeply feels and appreciates their courtesy and understands their situation. While not for the practical purposes of life, but in the eyes of God their letter is just as acceptable as a gift. It is a comfort to the Bishop to know that a letter from him was not consigned to the wastebasket without consideration. There were two appeals. The first was to all those who had contributed to the Bishop's Campaign. The second was for \$10 each from those who had not responded, probably paralyzed at the amount asked for, and feeling that a small gift would not be acceptable. From these appeals \$23,986.50 was received—658 replying to the first appeal and 515 replying to the second.

CHURCH CONVICTIONS FOR THE NEW YEAR

The following is copied from the Parish Paper of the Church of our Saviour, Jenkintown. The Bishop considers it worthy of being printed in every Parish Paper of the Diocese.

"The best thoughts, the noblest ambitions, the highest ideals that ever came into my life came to me in the Christian Church or through the influence of the Christian religion.

"Public worship is the soul of religion, and if the

democracy of America forsakes the services of the Church it will inevitably forsake God, and our glory and our greatness will depart with our religion.

"Slackness in Church attendance is not a slight and excusable sin. It strikes at the heart of our citizenship and our civilization.

"It is never true that the man who stays away from Church hurts no one but himself. He hurts his family, his neighbors and his Church. He takes away a believing heart from his brethren.

"The man who slights the Church always sinks into the seat of the scornful; he sees all the sinners who go to Church and all the saints who stay home.

"We cannot develop wholesome patriotism on a lonely island, and we cannot develop wholesome religion in the selfish seclusion of our own homes.

"I therefore resolve for the New Year to be faithful in my Church attendance and at all times loyal to my Church."

DEVOTIONAL DAY FOR THE CLERGY

The usual Devotional Day for the Clergy will be held on Monday, February eighth, at Holy Trinity Church, Nineteenth and Walnut Streets. At eleven A. M. there will be a celebration of the Holy Communion followed by an address by the Bishop.

At 1.00 P. M. there will be a luncheon for all the Clergy in the Church House. It is hoped that every Clergyman in the Diocese will be present.

Francis M. Taft

REMEMBRANCE AT HOME

The seventieth birthday anniversary of the Bishop of Pennsylvania was remembered by two events in Chester. On January eighth the Clergy of Chester and the vicinity met at St. Paul's and after business retired to the Guild room, where the Woman's Auxiliary of the Church served a very fine turkey dinner in honor of his birthday. Nearly every Clergyman of the vicinity was present. Some very beautiful plants were given to him in memory of the occasion.

On January fourteenth the "Old Guild" of the Church held a second reunion dinner, commemorative of its thirty-fifth anniversary. About one hundred and sixty were present—many from a distance. Regrets were read from old members in California, Michigan, Florida, Washington, and other distant places. A fine turkey dinner was served and there were some very good musical selections. The three addresses were: "Rev. Benjamin N. Bird," by the Rev. Stanley V. Wilcox (Mr. Bird had been President of the Guild

and for several years, the Manager of its Athletics); "Birthday Felicitations to the Bishop," by J. DeHaven Ledward, Esq. (one of the earliest members), and "Response," by the Bishop. A huge bouquet of roses and snapdragons was presented to the Bishop in honor of his birthday.

A minister of the Gospel one Sabbath announced to his flock that he would have to leave them as he was called to another field. "How much more salary do you expect to get there than here?" asked one of the deacons. "Three hundred dollars," remarked the minister with some hesitation. "I don't blame you for goin'," remarked the deacon, who had been a worldly man in his time, "but you should be more exact in your language. That isn't a 'call,' it's a 'raise'."—*The Christian Register*.

The church service is not a political convention. Do not send a delegate. Come and bring your family with you.

—*Exchange*.

CLERICAL BROTHERHOOD

Meetings of the Clerical Brotherhood, on Monday mornings at the Church House, will be at 11.30 o'clock until Lent and thereafter at 11 o'clock.

Following is the list of speakers for February:

February 1. Professor Arthur Holmes, Ph.D., of the University of Pennsylvania. ("Psychology of Mysticism"—Continued.)

February 8. The Bishop's Pre-Lenten Service for the Clergy at Holy Trinity, 11 A. M. 1 P. M., the Bishop's Luncheon to the Clergy.

February 15. The Rev. Remsen B. Ogilby, LL.D., President of Trinity College, Hartford, Conn. ("The Spirit of the Middle Ages in a Modern College.")

February 22. Washington's Birthday. No Meeting.

February 29. Hon. Clinton Rogers Woodruff, Director of Public Welfare. ("The Care of the Young and the Old and the Delinquents in the City of Philadelphia.")

Lent and Evangelism

By REV. J. K. SHRYOCK, *Chairman, Commission on Evangelism*

During Lent we examine ourselves, we take an inventory of our spiritual stock. And we do more than that. We engage in exercises, spiritual, mental and physical, to make us more fit in our religious life. We try to set ourselves in order so that we may approach closer to Christ and live more as He would have us live.

Yet if we are to get the most out of Lent, it is necessary that we should cast our thoughts and our efforts without as well as within ourselves. We cannot be saved by ourselves; we must not think only of our own souls. The only way we can be saved is to try to save others. The only way we can approach Christ is to bring someone with us. This is why the practice of Lent is so close to Evangelism. For Evangelism is really nothing but coming close to Christ and bringing others to Him. It is not only believing in Christ, but it is doing something that will express that belief in action. It is taking the message of the Gospel to others, particularly to those who have not heard it, or to those who have wandered from the way, that they may return again to the fellowship with Christ.

Some people seem to regard being a Christian as a game of solitaire. They shuffle the cards, deal them out, and then try to see whether they can make the game end in a satisfactory manner. Win or lose, no one but themselves is involved. On the contrary, if one may be permitted to continue the somewhat worldly comparison, the religious life is like a game of bridge, in which one plays with a partner. You must win or lose together. To play well, you must take just as much interest in his hand as in your own. Sometimes you must play both hands yourself; sometimes your partner plays them. Always they are inseparately united. Just so it is with religion. We cannot be Christians alone. We cannot keep Lent properly by thinking only of ourselves. To be real Christians during Lent or at any time, we must engage in evangelistic effort.

Lent offers us many opportunities of being socially religious. All the churches are open. Services are held on every day at every convenient hour in all parts of the city. No matter where we work or what our hours are, it will always be possible for us to attend services regularly. There is a certain danger in this. First, we are apt to become sermon-tasters, to gad about in search of famous and eloquent preachers, and so drift unconsciously into the habit of going to church in order to get a thrill and be entertained. There is no necessity for this. We should be thankful that we are able to hear great preaching during Lent. But we must also be careful lest we go to criticize or to appreciate. That is not the purpose of Lent. We listen to a sermon in order to get a message and to be inspired, that

we may lead a more Christian life. How can we tell whether we are taking the right attitude or not? Very simply, by our reaction when the service is over. If we find ourselves saying "That man is a wonderful preacher," or "What an eloquent address," we are in danger. What we should feel as we leave the church is a burning desire to lead others to Christ. What we should remember is not the preacher, but the message. What we should feel is not pleasure, but an increased desire to do God's will and to lead others to Him. The test of our Lenten services is not how many people attend them, but what those people who do attend them accomplish in Christian endeavor after the services are over. And this is Evangelism.

In the second place, Lent is always a temptation to the devout to become Pharisees. The Pharisees would have rejoiced in Lent, and they would have kept it sincerely and carefully, but their very devotion would have carried them away from God instead of nearer to Him. For they would have made of Lent what they made of the Sabbath, an occasion for observing a multitude of rules and taboos, and then of thanking God for being better than those who did not keep the rules. If our friend is not in church, we should stifle that inclination to feel ourselves more righteous than he, and try to see that he does come to the next service. If we know of people who are not religious, or who have drifted away from the church, or who are leading deliberately sinful lives, we should make a conscious effort to bring them to church, where they may be given a better opportunity of making a change. We should try to bring others to make a decision to try to lead Christian lives, to give themselves to Christ, to become His friends and followers. It is not true that we live in a Christian civilization. Our civilization and our people are becoming non-Christian to an alarming extent. It is our duty, especially during Lent, to endeavor to convert others to our faith. One does not have to go to the ends of the earth in order to find people to convert to Christ. There are plenty of them living in the same block with us. It is an excellent thing to make a special effort for missions during Lent, as our Sunday Schools do, but we should remember that the mission field is not confined to China, Japan, and India. It is probably no farther away than next door.

Lastly, we should remember that no matter how much deliberate effort we make, our greatest influence will certainly be unconscious. A Christian will try to bring others to Christ, but his greatest effect will be produced when he is not consciously trying. Being a Christian is in one respect like being an athlete. The greatest athletes seem to make the least effort and to be the most natural in their

PLANS FOR MEMORIAL TO BISHOP GARLAND

The Committee on the Memorial to Bishop Garland appointed by Bishop Taitt in response to the request of the Diocesan Convention, held a meeting after the summer recess and effected an organization by electing the Rev. James M. Collins, Chairman, and the Rev. Benjamin Janney Rudderow, Secretary.

The Committee adopted the following general principles regarding the nature of the memorial, believing them to be helpful in reaching a decision on this important point, viz:

1. The memorial should be an adequate memorial to a Bishop of the Church.
2. It should come within the known interests of Bishop Garland.
3. It should not be too expensive an undertaking financially.
4. It should be capable of realization within a comparatively short time.
5. It should always be under the direct control of the Diocesan authorities.

It was voted to send a letter to all official bodies in the Diocese and to interested individuals asking for suggestions as to the nature of the memorial.

This statement is published in THE CHURCH NEWS in order to bring the matter to the attention of those who have not been addressed directly by letter.

It is requested that replies be sent to the Rev. B. Janney Rudderow, Secretary, 2216 Spruce Street, Philadelphia.

movements. So it is with great Christians. One does not have the feeling on meeting a great Christian that he is always hounding you to do this or that. It is simply a power that shines from him which draws you in spite of yourself. He may be praying for you, he may be working to draw you to Christ, but you will not be embarrassed by that, if you are even conscious of it. All you will know is that a new force has come into your life, making you loathe your old life and desire that which is better. And often such a man will not know what he does which influences you most strongly, for it will be done unconsciously.

So Lent and Evangelism are inseparably united. If we engage properly in the first, we will practice the second. We must love God with all that we have, for He first loved us, and we must love our neighbor as ourself, showing that love by bringing him nearer to his Lord and ours.

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut,
12.30 Daily)

February 10. Rt. Rev. Francis M. Taitt, D.D., LL.D., Bishop of Pennsylvania.

February 11-12. Rev. Llewellyn N. Caley, D.D., Rector, St. Martin's Church, Oak Lane.

February 13. Rev. Morgan Griffith.

February 15-20. Very Rev. Kirk B. O'Ferrall, Dean of St. Paul's Cathedral, Detroit, Mich.

February 22-26. Rt. Rev. R. E. L. Strider, D.D., LL.D., Bishop Coadjutor of West Virginia.

February 27. Rev. N. B. Groton, Rector, St. Thomas' Church, Whitemarsh, Pa.

February 29-March 5. Rev. Joseph Fort Newton, D.D., Litt.D., St. James Church, Philadelphia.

March 7-11. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 12. Rev. Samuel Draper Ringrose, Rector, Church of the Resurrection, Mayfair.

March 14-18. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

March 19. Rev. John R. Hart, Chaplain, Chapel of Transfiguration, University of Pennsylvania.

March 21-25. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

March 26. Rev. Floyd W. Tomkins, Jr., Assistant Minister, Church of the Holy Trinity, Philadelphia.

BROTHERHOOD OF ST. ANDREW TO COMMEMORATE GEORGE WASHINGTON'S BIRTHDAY

Extensive plans have been made for Memorial Services to commemorate the Bicentennial Birthday of George Washington on February 22nd by the Philadelphia Assembly of the Brotherhood of St. Andrew.

Memorial Services with Holy Communion for all laymen of the Church will be held at Holy Trinity Church, 19th and Walnut Streets, Philadelphia, at 8.00 A. M. Bishop Taitt and Rev. Floyd Tomkins, officiating.

Breakfast at the Penn A. C. will follow.

Participation in the Memorial Service has been arranged, for those who desire, to be held at Christ Church at 12.00 o'clock Noon, the Rt. Rev. DeWolf Perry, Presiding Bishop of the Church, and Dr. Washburn, officiating.

George Washington attended services at this Church during the seven years in which he resided in Philadelphia as President of the United States.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

February 10. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church.

February 11. Rt. Rev. Frank William Sterrett, D.D., LL.D., Bishop of Bethlehem.

February 12. Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

February 13. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

February 15-19. Rev. J. Howard Melish, Rector, Holy Trinity Church, Brooklyn, N. Y.

February 20. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

February 22-26. Rev. Thomas McCandless, Rector, St. Michael's Church, New York City.

February 27. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

February 29-March 4.—Rev. Joseph S. Loughran, A.B., St. Stephen's Church.

March 5. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 7-11. Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown, Pa.

March 12. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 14-18. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 19. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 21-22. Rev. Wilmot D. Gateson, Rector, Church of the Saviour, Philadelphia.

March 23-25. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church.

March 26. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

The man who trusts men will make fewer mistakes than he who distrusts them.—*Selected.*

DIOCESAN ALTAR GUILD

The President of the Altar Guild of the Diocese will be in the Chapel of the Church House on the Thursdays in Lent from 4.30 to 5.15 P. M., to confer with any one who may wish to discuss Altar Guilds and their work.

LIBRARY NOTICE

The Library Committee wishes to announce that during Lent there will be a special shelf for devotional reading in the Diocesan Library.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

February 10. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

February 11-12. Rt. Rev. G. W. Davenport, D.D., Bishop of Easton, Md.

February 13. Rev. Arthur C. Carty, Rector, St. Bartholomew, Philadelphia.

February 15. Rt. Rev. H. R. Carson, D.D., Missionary Bishop of Haiti.

February 16-17. Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg.

February 18-19. Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania.

February 20. Rev. William R. Scott, Rector, St. Paul's Church, Doylestown.

February 21-22. Most Rev. J. DeW. Perry, D.D., Presiding Bishop.

February 23-24. Rt. Rev. John C. Ward, D.D., Bishop of Erie.

February 25-26. Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

February 27. Rev. Lewis Sasse, 2nd, Rector, St. John's Free Church, Philadelphia.

February 29 - March 3. Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity Church, Philadelphia.

March 4. Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown.

March 5. Rev. Orrin F. Judd, Haddon Heights, N. J.

March 7-8. Rev. W. A. R. Goodwin, D.D., Williamsburg, Va.

March 9-10. Rev. William J. Morton, D.D., Alexandria, Va.

March 11-12. Rev. C. A. Langston, Truro, Va.—Pohick, Va.

March 14-16. Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore.

March 17-18. Rev. Charles E. Tuke, D.D., Rector, St. John the Evangelist, Lansdowne.

March 19. Rev. Francis B. Barnett, Rector, St. Andrew's Church, Yardley.

March 21. Rev. George H. Toop, D.D., Rector, Holy Apostles, Philadelphia.

March 22. Rev. J. R. Shryock, Ph.D., Rector, Grace Church, Philadelphia.

March 23. Rev. Richard T. Lyford, Rector, St. Asaph, Bala.

March 24-25. Rt. Rev. Hugh L. Burleson, D.D., New York, N. Y.

March 26. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Phila.

GOOD NEWS FROM TRINITY CHURCH, AMBLER

A 10 per cent increase in attendance for the last four months of 1931 over the corresponding period of 1930; the largest number of Communion in more than ten years, almost double that of 1924, is encouraging news from Trinity Church, Ambler.

LENTEN PREACHING MISSION: CONVENIENT DIOCESAN CENTER

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Thirteenth Street below Spruce

Fifth Consecutive Series of Impressive Services with Distinguished Preachers

THE undertaking entered upon five years ago, in the form of the Diocesan Preaching Mission, will be continued this year in Lent, when two Bishops and four clergy, each from a different city and Diocese, will comprise the series of speakers on Thursday evenings, at eight o'clock, in the Church of St. Luke and The Epiphany.

This venture was at first a part of the Bishops' Crusade; but it has outgrown that name and now has become a recognized activity of the whole Diocese. It will continue this year as last to be under the auspices and with the sanction of the Diocesan Commission on Evangelism. The Schedule of Dates and Names of Visiting Preachers follows:

SCHEDULE—Thursdays in Lent, 8 P. M.**February 11th**

Rev. ZeBarney T. Phillips, D.D.
Epiphany Parish, Washington, D. C.

February 18th

Rev. J. Howard Melish, D.D.
Holy Trinity, Brooklyn, N. Y.

February 25th

Rev. Granville M. Williams, S.T.D.
S. Mary the Virgin, New York City

March 3rd

Rt. Rev. Robert E. L. Strider, D.D.
Bishop Coadjutor, West Virginia

March 10th

Rev. Bernard Iddings Bell, D.D.
Warden, St. Stephen's College, N. Y.

March 17th

Rt. Rev. Charles Edward Woodcock, D.D.
Bishop of Kentucky

The success of these services throughout the years they have been held in the past has been abundantly evidenced by the large attendance and the growing interest on the part of the people from far-scattered districts of the Diocese who have foregathered at this centrally located city church. The place is easy of access; the building is spacious, seating twelve hundred people; congregations have ranged anywhere from six hundred to twelve hundred, depending at times on the clemency of the weather, the advancing dates of the Lenten weeks or the personnel of the preachers.

Defraying all expenses of heating, lighting, printing, advertising and special fees to secure the best preachers available has been the particular contribution of the Rector of this Parish and his Vestry, toward Diocesan Observance of Lent.

These services in no way interfere with or take the place of ordinary parochial services at the customary hours in particular parishes, nor yet with the series of popular Noon-day Services in other churches and at the Garrick Theatre. They are rather a supplement to these, dates being arranged as far as possible so that some or all of these preachers may be secured for that evening hour of the same week that they are best known while here preaching at noon-day and other engagements.

A double male quartette of St. Luke and Epiphany Choir, accompanying the new organ, leads the congregational singing of three or four rousing hymns. Ample time is allowed the speaker. Dr. Steele has protested from the beginning against any offering being taken; so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion. Each year an interesting number of people have come to feel the uplift

and inspiration of so large a company of our church people and others who thus participate together and listen to such outstanding preachers.

The names on the Schedule are so familiar and their oratorical gifts so well known and appreciated that little comment is needed. It will be a pleasure to welcome Dr. Phillips on this visit back to his former Diocese, where he is being congratulated on his recent honor as President of the House of Deputies at the General Convention.

Dr. Melish repeats a visit of last year and his Thursday will be that of the same week when he is making his customary annual visit at the Noon-day Services at St. Stephen's.

The Rev. Dr. Williams comes to us for the first time this year from the nationally famous Church of St. Mary the Virgin, in New York, where he is a recognized leader in the ecclesiastical life of the Metropolis.

Bishop Strider likewise comes to us this year for the first time in this capacity; but at the Noon-day Services at the Garrick Theatre he has been a familiar figure in recent years, as well as at individual parishes in this city, where he has conducted quiet days, retreats and parochial missions.

Dr. Bernard Iddings Bell repeats his visit of last year and is quite as well known to Philadelphia through his magazine writing and mystical preaching as his success is known in the Wardenship of St. Stephen's College, Annandale, New York.

Bishop Woodcock has his own familiar place, as closing speaker of the series, which he has held for the past five years and his Thursday evening, like one or two of these above, is that of the week that he likewise is preacher at the Garrick Theatre this year for the twenty-fifth consecutive Lent.

These services are conducted as heretofore under the auspices of the Diocesan Commission on Evangelism. Members of the Commission are: Rev. J. K. Shryock, Rev. Floyd W. Tomkins, Rev. L. N. Caley, Rev. Charles E. Eder, Mr. Leon C. Palmer, Mr. George Randall, and Mrs. Charles H. Arndt.

Celebration of The Fiftieth Anniversary of St. John the Evangelist's Church, Lansdowne

St. John the Evangelist's Church, Lansdowne, Pennsylvania, the Rev. Charles E. Tuke, D.D., Rector, celebrated the Fiftieth Anniversary of its founding on St. John's Day, Sunday, December 27th, and on the Monday following. The Rector preached

came back by the Rector to St. John's as his Home, reviewed the past years in affectionate reminiscences, and while we all stood, prayed that the good work so well begun would continue under God's blessing.



Rev. Charles E. Tuke, D.D., Rector

the Anniversary Sermon, in which he paid tribute to the achievements of those who served with such faithfulness and devotion in the past that the Mission has become a fully organized Parish equipped for efficient service. He held up Christ's ideal for the Church as the only inspiration and working plan for the future.

The Young People of the Parish celebrated the Anniversary in a Church Service arranged especially for the Church School and its graduates. A reception was held in the Parish House on Monday evening, December 28th. Bishop Taft, presented by Dr. Tuke as a Bishop who had discovered perennial youth in the Episcopacy, spoke of the Rectors who had served St. John's in the past and of his faith in the Parish for the future. Dean Shreiner, presented as the Bishop's Knight, brought congratulations from the Convocation. Mr. C. Wilfred Conard dwelt on the prehistoric period of the Parish and voiced the good wishes of all of our Christian neighbors. Mrs. Charles W. Shreiner, President of the Woman's Auxiliary of the Convocation, graciously paid tribute to the part our women take in the Convocational program. Greetings were read from Bishop Manning and Dr. Powell, former Rectors of the Parish. And as the crowning point of the evening, Dr. McBee, wel-

St. John the Evangelist's Church now has 889 registered communicants and in addition 207 unregistered communicants.

service to the Parish, the community, and the General Church, in social service and missionary enterprise.

The Church property is valued at \$230,000 and includes a Church Building, a Parish House, a Rectory, and an adjacent building and ground which will provide for extension in the future. The funded indebtedness amounts to \$30,450.

The Wardens of the Parish are Mr. Karl Collings and Mr. Walter Bowers. The Secretary is Mr. William I. Austin. Other members of the Vestry are Messrs. Samuel L. Kent, W. O. Easton, Harlan P. Statzell, Freas B. Snyder, Samuel K. Phillips, Charles E. Evans, and Charles Henderson. The Organist and Director of Music is Alice Wilson Austin. Mr. William Note is the Verger.

St. John the Evangelist had its beginning in the organization of a Mission in 1881. The first service was held in Fernwood, in an upper room, on the Second Sunday after Christmas of that year, January 2nd. The Rev. N. F. Robinson, who conducted this service, is really the founder of the Mission. The Rev. R. F. Innes became the Missionary soon after the withdrawal of the Rev. Mr. Robinson in 1884, and served in that capacity until 1888. The Mission was moved in 1888, when ground was broken at Union and Baltimore Avenues, Lansdowne, for a church building, the corner stone of which was laid on June 19, 1888. The Rev. E. Gaines Nock preached the sermon at the first anniversary service of the opening of



St. John the Evangelist, Lansdowne

The Church School enrollment is now 451, including teachers and officers and the members of a Bible Class. Ten Parish organizations of the men and women and the youth of the Parish render effective

the Church and subsequently was appointed Minister-in-Charge. In 1892, he was succeeded by the Rev. Charles H. d'Garmo, who served as Minister-in-Charge until 1896. The Rev. William T.

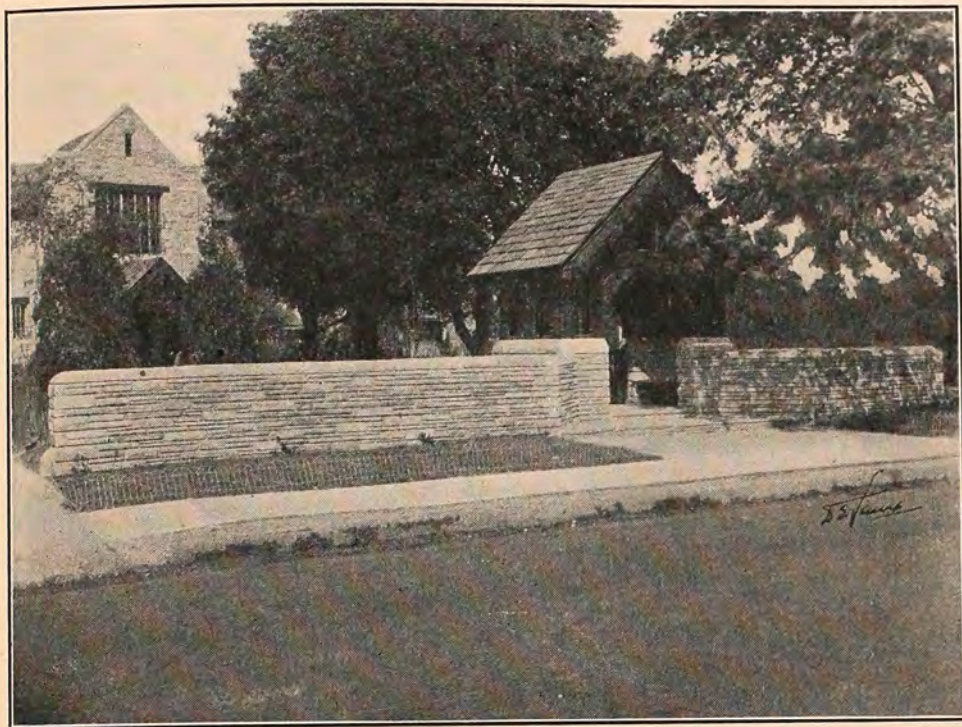
Manning, D.D., now bishop of the Diocese of New York, was elected Rector in 1896, and under his leadership ground was purchased for the present Church at Baltimore and Lansdowne Avenues.

On April 30, 1897, St. John the Evangelist's Parish was organized. The names appearing on the Charter are: Napoleon

some years after the founding of the Mission at Stonehurst, supervised the work there. The memorial windows, in the nave of the Church, were dedicated during his Rectorship. Under his leadership an indebtedness of \$10,000 on the Church Building was paid off and the Church consecrated on December 1, 1918, by Bishop

ber of the Diocesan organization. The boys and girls of the Senior Department of our Church are organized into a Junior Church with their own service and their own Junior Choir. They have, too, their Church School and a program of service. Mr. Freas B. Snyder is Superintendent of the Church School, and it is largely due to his leadership that enrolment has increased and the program of service enlarged.

The people of St. John the Evangelist's Church have come to believe that every organization which exists within the Church should serve the Church.



Lych Gate

B. Kelly, William A. McEwen, Charles J. Pilling, Hary J. Moore, Harmon A. Noeckel, Thomas C. Hay, William H. Hirst, Harry L. Warren, William Irvine Austin, Alexander Wilson, Jr., C. W. Suddards, William A. Gardner, Horatio T. Lavender, Edmund W. Hetherington, Morley H. Underhill, Edw. F. Pearson, Richard Y. Cook, Charles Longstreth, and I. C. Prichett.

Other Vestrymen who have served in the past are: Messrs. H. A. Moore, C. J. Pilling, S. J. Shanbacker, W. H. Hirst, H. T. Lavender, Alexander Wilson, Jr., H. A. Noeckel, E. L. Simmons, H. L. Homer, H. L. Warren, T. M. Longcope, J. M. Ridings, George Statzell, Henry Johnson, W. A. McEwen, W. Vernon Phillips.

The Rev. Lyman P. Powell, D.D., the present Rector of St. Margaret's Church in the Bronx, New York, became Rector in 1898, and served until 1903. During his Rectorship, the present Church was erected, largely through the generosity of the late Henry C. Statzell, and the indefatigable labors of Dr. Powell. The corner stone was laid by the late Bishop Whitaker on October 6, 1900, and shortly thereafter the chancel window was installed.

The Rev. Crosswell McBee, D.D., present Rector of Old St. Davids Church, Radnor, began his Rectorship in 1904, and served until 1922. Dr. McBee's Rectorship was a period of missionary enterprise. He was directly responsible for the founding of the Mission at Drexel Hill and for

Rhineland. A new organ was installed in 1904. The church bell was set in place in 1914. The rectory was purchased in 1915.

The present Rector began his ministry in March, 1922. The first unit of a new Parish House was erected in 1924. As an entrance, a Lych Gate, a tribute to the Rev. Lyman P. Powell, D.D., was presented by Alexander Wilson, Jr., erected on the lot which he had previously given and landscaped. All pews were declared free in 1924. A residence adjoining the church property was purchased in June, 1929, with plans for future expansion in mind. On Sunday, April 7, 1929, with the help of parishioners of St. John's, the Rector organized the Mission in Yeadon, which has since become St. Michael's Chapel.

St. John the Evangelist is a Parish composed of members who have a mind to work. Opportunities are provided by means of which everyone may render service to the Church. All ages have responded. The Men's Service Club, with an enrolment of 140, is at the call of the Rector for regular visitations upon the men of the community, for the Annual Every Member Canvass, for supervision of the boys' work, and for teachers in the Church School. The women of the Parish render similar service for women and girls, carrying on an unusually wide field of missionary activity and benevolence at home and abroad. The youth of the Parish are also organized for service. The Young People's Fellowship was a charter mem-

REPORT OF THE TREASURER OF THE DIOCESE FOR THE YEAR 1931

When the books of the Diocese were closed on January 18, for the year 1931, the final results showed that the Diocese would be credited with having sent to the National Council \$200,873.25 against its expectation of \$229,000, and the results in the Diocese would show a deficit of \$15,053.19, which is the same amount as appeared on the books January 1, 1931.

The continued business depression prevented a number of parishes and missions from paying their expectations, so that the Convocations as a whole were about \$30,000 behind. It is obvious if these expectations had been paid the Diocese would have been able to meet its quota of \$229,000 to the National Council. It was only possible to achieve the present results through the very generous response made to the Bishop's two appeals amounting to \$23,986.50 and a few individual gifts amounting to \$27,000.

At this time it is not possible to give further details, but in the next issue of THE CHURCH NEWS the complete details showing the givings of the parishes and missions by Convocations will appear.

ARTHUR V. MORTON, *Treasurer*.

RITTENHOUSE SQUARE

I went to church on Rittenhouse Square,
There was plenty of room for God in there;
It was big and grey and often times
It played the nicest boomey chimes.
I loved it cause it stayed so dim,
And the "Please stand up for Jesus" hymn,
And I always specially loved it when
The times came round to say "Ah-men."

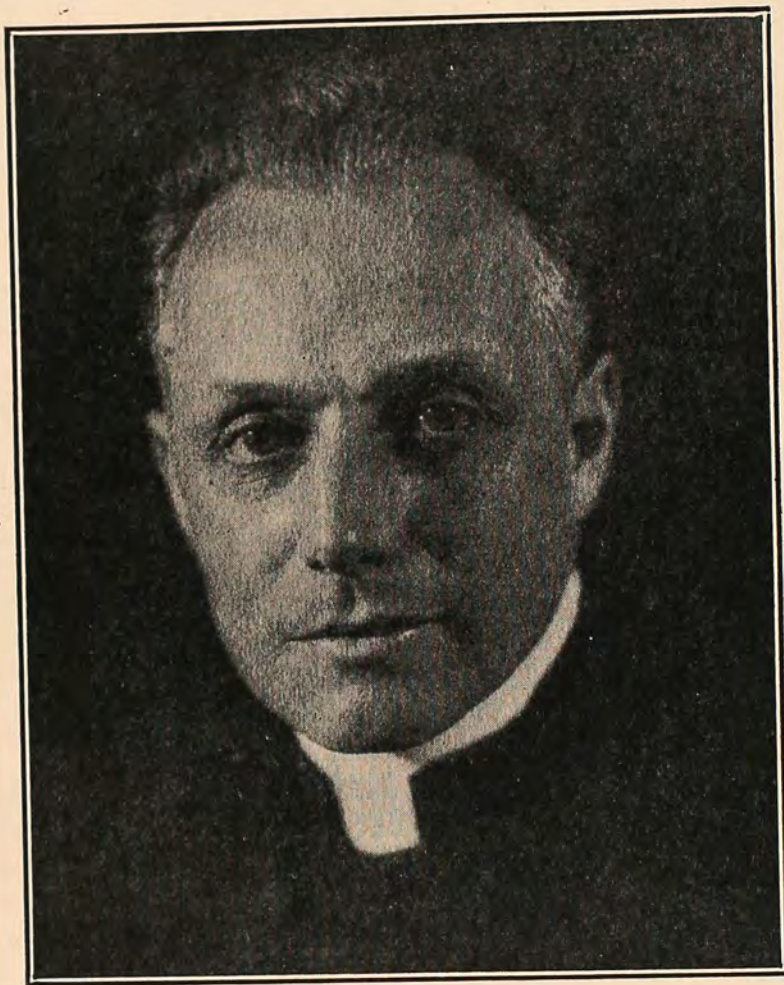
God used to come down to my bed
But now I go to Him instead.

MRS. HENRY P. BORIE.

WANT A PIANO?

Any Parish or Mission in need of a piano, which is in good condition, kindly communicate with Rev. George H. Dennison, 5720 Ridge Avenue, Roxborough, Phila., Pa.

Institution of Rev. D. Wilmot Gateson at the Church of the Saviour



Rev. D. Wilmont Gateson

A Word From the Rector

"This Service means a great deal to me this morning. To have the Ecclesiastical Authority of the Diocese in person publicly authorize me to do the work of the Ministry in this Parish, to have the Senior Warden hand me the Keys of the Church in recognition of my authority as Rector, to have the Vestry and congregation witness this and join in the prayers of the Bishop, to offer a prayer for grace for myself and a prayer for you, are tremendously impressive events that are bound to leave their impress on my ministry.

"Bishop Taft's presence is an honor and a gratification of which I am fully conscious. I know how full his schedule is. I know how last autumn he was willing to readjust and actually made sacrifices to give us this morning. I thank him for so doing here and now, and hope that my own affectionate loyalty to him and your devoted allegiance as a congregation will amply repay him and make him feel that

his generous compliment to The Church of The Saviour this morning is fully appreciated. We offer to him our thanks and to God our prayers for him."

The above is quoted from the Leaflet of the Church of the Saviour for the second Sunday after Christmas. On that day, at the morning service, took place the Institution of the Rector, Rev. D. Wilmot Gateson.

One could not fail to be impressed with the beauty of the Church building. Not one outward or visible sign was lacking. The orderly procession of Choristers, Vestrymen, and Clergy, the beautiful music, which is always a marked feature of worship in this parish, made what the world would call a striking spectacle, but it was all so much more. From the opening hymn, "Go labor on," down through the Office of Institution, there was a reverent dignity which bespoke the consciousness of a Presence unseen but very near.

As the Rector knelt at the Altar presenting his supplications "To Thee and to Thy service I devote myself, body, soul and spirit, with all their powers and faculties," the "Amen" in the hearts of the congregation attested to the reality of the pledge demonstrated in the preceding three months of cheerful untiring ministry among his new people.

The Wardens, Charles B. Fritz and Edward C. Bendere, as they in turn handed the keys and books into the hands of the Rector were but the voices of the congregation imposing responsibility upon one already loved by many there.

Then came Bishop Taft's sermon gathering all into one. The Church's Work, not only that of the clergy but of the laity as well. The Bishop's beautifully modulated tender voice stirred hearts to questioning, "How can I help make the Rector's work a success?" The answer, as old as time and as new as the dawn, "Through the love of Christ constraining us."



Church of the Saviour—Protestant Episcopal

The sermon helped one to a realization of the possibilities of human nature revealed through the Person of our Lord; whispered words came tremblingly to many listeners lips, "All things through Christ!" Lamps were relit and loins regirt and hearts pledged anew to service.

Surely spiritual forces must have been released that day that beat back into the splendid record of the Parish past and forward into a future that holds the promise of still "greater things you shall do."

Small wonder then that there was a

marked note of assurance at the close as voices rose in unison singing: .

"Breast the wave, Christian!

* * *

He who has promised, Faltereth never."

THE FARMWARD MOVEMENT

At the regular meeting of the Department of Christian Social Service and Institutions held in the Church House on Monday afternoon, January 25th, a plan for providing employment for idle men on farms in the vicinity of Philadelphia, drawn up by a committee consisting of Rev. C. Herbert Reese, Rev. T. Leslie Gossling, and Rev. Charles E. Eder, was approved, and the Executive Committee of the Department was directed to get in touch with the Community Council and the Welfare Federation and endeavor to get their approval and coöperation. The details of this plan will be published later.

ATLANTIC CITY, N. J.

FOR RENT—furnished—
For Lenten-Easter Season.
Five bedrooms, two baths.
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WM. S. EMLEY

3100 Atlantic Ave., Atlantic City

Episcopal Church Hospitals in the United States render an annual free service worth over \$2,500,000. There are seventy-eight such hospitals, with eight thousand beds. Three-quarters of a million people are treated by these hospitals annually.

These figures, gathered by the National Council's Social Service Department, do not include St. Luke's Hospital, Manila, St. Luke's, Ponce, Porto Rico, Hudson Stuck Hospital, Fort Yukon, Alaska, the smaller medical work in Hawaii, and certain dispensary work in all these outlying parts of the United States, all of which would largely increase the totals.

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THE PASSING OF A VILLAGE CHURCH

When the new temple was dedicated in Jerusalem, in the days of Nehemiah, the young men cried aloud for joy, but the shouts of the old men were broken with sorrow, because they recalled the glory of the former temple that had been so dear to their childhood.

Some such mingling of joy at its progress, and regret that an old and very beautiful order is passing, must be the mood of many of those who hear that Trinity Chapel, Crescentville, is to become an independent parish. Hidden for half a century or more on the edge of the vast estates of James Logan Fisher and his sisters, on the line between Philadelphia and Montgomery County, hikers out the old Asylum Pike from Frankford, or over Green Lane from Oak Lane, would often come upon it unexpectedly, and with the same feeling as when one discovers some quaint old-world chapel; for it seemed to belong to a civilization far more ancient and interesting than our own. Just below it on the rocky road that crept in a curve down the hill, behind a mass of fragrant spice wood, was a little whitewashed cabin, on whose cool porch on a summer day sat "old black Sall," smoking her dark-stained, broken, clay pipe; and at the foot of the hill a row of eight tall, ugly, plastered houses occupied by Irish and English families who worked in Finley's rope works, a little further along the road on the banks of Tacony Creek. Then, as the road turned to make the crescent and straggled up another hill toward Olney, one came on a row of dirty white frame cabins, which irreverent boys from other neighborhoods called "chicken-coop row"; and adjoining them on the top of the hill the little, brown-stone schoolhouse and the soldiers' monument—for Crescentville was said to have sent more volunteers into the Union Army in the Civil War than any other community of its size in the state.

Thus the school sat at one tip of the crescent and the church at the other.

That was the village of Crescentville as it hung like a ragged fringe around one corner of the Fisher estate not many years ago. But in addition, on the estate itself, there were perhaps two-dozen tenant-houses, wherein were other families who worked at the "Big House," or on its wide lawns and gardens. To all these men, women, and children, whether in the village or on their own property, the three women of the Fisher family gave their time, their thought, and their love. Into their homes in time of sickness and trouble they came as angels of comfort and cheer; and even as they rode through the village in their ancient carriage behind their erect old coachman, they were a benediction to the tired women and rosy-cheeked children who hurried shyly to the door to greet them. It was a quaint piece of the best of nineteenth century rural England transplanted in America.

From this village came most of the congregation of Trinity Chapel; for whether the villagers had been Episcopalians or not, almost all went to the chapel services, or attended the Sunday School. In the chapel the whole religious and social life of the community was centered, and it was the object of the special interest of the Fisher family, who worshipped there with their people, and taught the children the stories of the Bible and the Catechism of the Church.

But the ruthless thrust of the City of Philadelphia, seeking more room for her growing family, has destroyed the quaintness of old Crescentville and almost crushed it out of existence—the rope works are crumbling ruins, the old houses are gradually falling down, the public school has been closed, and even the creek, as if in sympathy, has dwindled to half its size. Row upon row of monotonous brick houses now press impudently up to the very edge of the Fisher Estate, and only one of that old family remains.

A new and much larger congregation fills the Chapel; it will soon leave the fostering care of Trinity Church, Oxford, and set up its own parochial household. We rejoice to see such evidences of healthy growth, for it is rare that a mission or chapel becomes independent in the Diocese. But like the elders of Nehemiah's day, we mourn the passing of a relationship between rich and poor that was very beautiful in its time, something that was perhaps a relic of feudalism, but which nevertheless our ever-changing America can ill afford to lose.

COLLEGES AND CHURCHES

The least fruitful and most discouraging work in which the Church is engaged is not that in darkest Africa or among the "heathen Chinese," but among the undergraduates of our colleges and universities. A professor in one of the Eastern Universities, which has always been closely associated with the Episcopal Church, said recently that the impression we were making upon the students grew fainter and fainter

every year—although it was generally supposed by those at a distance that one of the parishes near the campus was doing a “wonderful work” among the students. As far as this professor could see, after almost a score of years’ teaching, no denomination was doing much, nor did he believe anything more could be done.

This lamentable situation, which so many refuse to face, is due in part, no doubt, to the foolish unwisdom of those in high places, who labor under the delusion that the only acceptable type of clergyman to work in or near a college is a peppy, cheerleaderish, young man who preaches a “rah-rah” religion, much to the scorn of the more sophisticated and cynical students, who read H. L. Menken twice a day, and see a psychoanalyst at least twice a year, and to the mild admiration of the average student, who is too tired on Sunday morning to get up in time for Church, but who has no hard feelings toward a religion that is represented by somebody “who has the right spirit,” even though he doesn’t exactly understand what it is all about.

But, as the professor intimated, the fault is not so much in the Church as in certain conditions peculiar to college life, which make it impossible to do anything more. Students have always been a notoriously difficult problem for the Church, and we are perhaps even more successful in our efforts to impress them with religion than our ancestors were in the more religious ages that are past. As early as the thirteenth century, Robert de Sorbon, founder of the Sorbonne, in a sermon asserts that the students of the University of Paris “are as profane as their studies, that they care nothing for sermons, and that for most of them holy days are only an occasion for idleness; that they remain outside during mass, and like their masses short. Confessions they likewise neglect; and instead of seeking to have his soul cleansed by confession on his arrival at Paris, the student hastens to the laundress. They even use the altars as dice table, and carouse in the streets all night, to their own shame and the annoyance of all decent citizens.”

But in spite of this, then, as now, there were encouraging evidences of moral thoughtfulness among students. Throughout the colleges today there is a saving remnant that is deeply interested in the great humanitarian movements of the day, and nowhere among American men and women are there less narrowness and more desire for the unity of all mankind, which is a distinctly missionary ideal, than in the colleges. We must continue casting our bread upon the waters, confident that it will return, not immediately, but “after many days,” even as the Bible says. But let

us not boast too much meanwhile of what we are accomplishing, or expect so much from college churches and their rectors.

LENTEN PREACHING

Lent is always associated in the minds of our people with the text, “Great was the company of the preachers”; for in every parish there are special preachers and an increase in the number of sermons, while in the Diocese there are the great preaching services at St. Luke and the Epiphany under the auspices of the Commission on Evangelism, the services at the Garrick Theater which the Brotherhood of St. Andrew conduct, and the noonday preaching at Christ Church and St. Stephen’s.

This is as it should be; for Lent is a season of penitence, and the foremost agency in bringing men to repentance has always been the voice of the preacher. And though he can no longer use the weapons of the eloquent preaching friars of the Middle Ages, who drove their hearers to repentance by graphic pictures of how guilty sinners will be beaten with a rod of iron from the valley of Jehoshaphat through the length of hell—a very long distance we fear—or of the great Jonathan Edwards, who held sinners dangling over the fiery pit, yet the Lenten preacher should bring men to a conviction of sin and point out the path to forgiveness. There is urgent need for more attention to preaching among our clergy. We have just passed through an era of church-building such as the world has never seen since the emergence of Europe from the dark ages in the twelfth and thirteenth centuries. Now we are in dire need of such preachers as the cathedral-building centuries enjoyed to fill the magnificent churches that we have built.

WELL-DESERVED HONORS

In selecting his cabinet, Mayor Moore chose as heads of departments two Churchmen who have given most devoted service to the Diocese of Pennsylvania, Mr. Clinton Rogers Woodruff and Mr. John P. B. Sinkler. Mr. Woodruff, who was made head of the Department of Welfare, has been for years the most prominent member of our Commission on Social Service, while Mr. Sinkler, the new head of the Department of City Architecture, has given much time as secretary to that inconspicuous but very useful body, “the Society for the Advancement of Christianity in Pennsylvania.” We commend Mayor Moore for his wise choice, and wish these two efficient executives and good Churchmen happiness and success in their new offices.

Someone has said “Let prayer be the key of the morning and the bolt of the evening.—*Selected.*”

Do not try to see how many things you can do, but how many things you can do well.—*Selected.*

Idle gossip is a dangerous indulgence; we can do more damage to an innocent friend in one minute than we can repair in a decade.—*Selected.*

Business will improve soon, if only to escape the remedies offered.—*Canton Repository.*

If we could find other things as easily as we find fault, we’d all be rich.—*Selected.*

“Small causes lead to great failures.”

Testimonial Dinner Given Hon. Clinton Rogers Woodruff

Five of the largest relief and welfare organizations of Philadelphia and Pennsylvania united to give a testimonial dinner to Clinton Rogers Woodruff, the new Director of Public Welfare of the City of Philadelphia.

The dinner was held in the Ball Room of the Bellevue-Stratford Hotel and filled all the floor space and balconies. Approximately 800 people sat down to a carefully arranged function with the double purpose of honoring the appointment of Mr. Woodruff in Mayor Moore's Cabinet and of showing the potential services of the Public Welfare Department.

The organizations arranging the dinner were the Catholic Charities of Philadelphia, the Community Council of Philadelphia, the Federation of Jewish Charities, the Public Charities Association of Pennsylvania, and the Welfare Federation of Philadelphia.

Hon. George Wharton Pepper, former United States Senator, presided. Representatives of many political, judicial, labor, racial, and business groups united with trustees and staffs of welfare agencies to make this occasion one of the most memorable in the history of public welfare in any of our large cities.

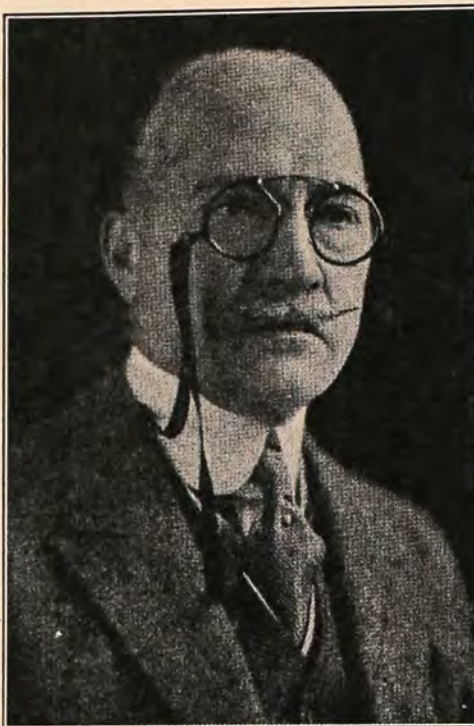
The invocation was pronounced by Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the Diocese of Pennsylvania. Felicitations for the State were presented by Mrs. I. Albert Liveright, of Philadelphia, Secretary of the State Welfare Department. Among other speakers were John A. Phillips, President of the State Federation of Labor; Dr. Jacob Billikopf, Executive Director, Federation of Jewish Charities; and Mayor J. Hampton Moore.

Sherman C. Kingsley, Executive Secretary of the Welfare Federation of Philadelphia, made the keynote speech in a short, clever talk entitled "Felicitations and X-ray." He said in part:

"The Department of Public Welfare spends between \$1,400,000 and \$1,500,000 a year. It is divided into five departments, as follows: 1. The Director's Office, with provision for his staff. 2. Bureau of Recreation. 3. Bureau of Charities and Corrections. 4. Bureau of Personal Assistance. 5. Bureau of Legal Aid.

"The Director's Office gives general supervision over all of the divisions. The Bureau of Recreation is one of the big activities and my general X-ray picture does not disclose merits or defects and since this is to be treated later, I will pass on.

"The Bureau of Charities and Corrections is down in the budget for about \$900,000 a year. The House of Correction is located at Holmesburg, and tonight 928 of our fellow-citizens are there, 825 men and 103 women. Any citizen of Philadelphia is eligible. The way to get



Clinton Rogers Woodruff

there is to commit some kind of a misdemeanor and some one of the twenty-eight magistrates or twenty-five judges are available to see that you get in.

"The Home for the Indigent is just across the street. How the home for aged and infirm people, who have seen better days and are just waiting for something real to happen, came to be placed in such close proximity to a city prison and under the same management, the X-ray picture does not disclose. Any citizen of Philadelphia is also eligible to the Home for the Indigent. Tonight there are in this home 1,654 people. They are old, decrepit, blind, crippled, refined, crude, coarse, some are mentally deficient or deranged. It is a pathetic brood.

"Fourth is the Bureau of Personal Assistance. Under this department there are some 2,000 children. Many of these children are placed and properly cared for through accredited agencies. Others, perhaps 700, are in various institutions, some at Brown's Farms, and in other places, awaiting permanent adjustment. Most of them are on the expense roll while waiting for more permanent and satisfactory treatment. This Bureau is crippled by lack of adequate personnel. The Department needs several more experienced, trained, conscientious workers. With such personnel these children could be placed in families, with relatives or friends, or some satisfactory solution made. This would save thousands of dollars for the tax-payers besides doing the right thing for the children. These little people get pocketed and overlooked and just stay. This added personnel would afford the service, understanding and intelligence that would make the proper provision for these little people.

This would mean greater kindness and service rendered and would save the city many thousands of dollars in the bargain. Margaret is one little girl at Brown's Farms. She has been there a year and a half. She has a father of one faith and a mother of another. She is there because she is waiting for somebody to do something some time. There are sixty-three kiddies at this place, ranging from a little blind baby to children twelve or fourteen. It is supposed to be a temporary place where children can be properly housed until a satisfactory solution can be worked out. However, Margaret and others have waited a year and a half. The kind of added personnel referred to would help solve this situation. There is a happy, cheerful atmosphere at Brown's Farms. It would be a pleasant place if the building were painted and renovated. The X-ray shows that the bath tubs are almost flat on the floor, making it a difficult job for the attendants to bathe and care for so many little children.

"Going back for the moment to the Home for the Indigent. A fine new building with accommodations for something like 500 people is completed. The steam is on, the beds up, with mattresses and pillows, blankets are probably available. This is standing idle because there are no tables, chairs or benches. When it is opened it will care for some of the more helpless inmates of the home, the blind and the crippled, and with the dining room and other facilities on the same floor. They now find difficulty in getting about and the present home is crowded. Again, the X-ray shows that there are nearly 1,000 men in the House of Correction, just across the street. Among them are painters, plasterers, carpenters, contractors, foremen, business men. Since there is apparently a shortage of money, why not mobilize some of this talent with so much time on its hands and make some tables and benches or chairs, and why not do some painting and renovating at Brown's Farms with this time-on-its-hands talent? This fine new 500-capacity home is now standing idle. The streets of Philadelphia are teeming with crippled and blind and old and helpless holding out cups and exhibiting their infirmities for the sake of the occasional nickels and pennies dropped in their cups and baskets. This is the winter that everybody is talking about, and it is the winter of our discontent. The X-ray shows that with a little judicious coddling this wonderful new building could get to work.

"If this rough X-ray picture has given any idea of the magnitude of this great department I am pleased. Maybe some of you recall that once upon a time King David had a big task to pass over to

Solomon. It seemed that David could not do it because he had been in too many wars. However, he was interested in the great task and wished to see it done even if he could not do it himself. He said, 'There are among you in abundance hewers of wood and stone, workmen of every manner for every manner of work, of gold and silver and brass and iron, there is no number, therefore be up and doing and may the Lord be with you.'

Dr. Charles H. Frazier, President of the Public Charities Association, spoke particularly of the need for segregation of the occupants of the City Home for the Indigent at Holmesburg and advocated the establishment of an infirmary for the poor who are chronically ill. "Today," said Dr. Frazier, "the City Home for the Indigent at Holmesburg houses more than 1,500 men and women. Perhaps each one of these persons is in urgent need of the care that only that institution can give. But is it not barely possible that unless great care is exercised this comparatively new City Home may repeat the experience of the old Blockley and become a 'dumping ground,' as it were, for every kind of human problem?"

"With this thought in mind I would ask that the new Director of Public Welfare give very careful thought as to what is happening to the more than 1,500 individual men and women who are now sheltered at the City Home. This number of human beings of all kinds grouped together indiscriminately as they must be in a great institution, presents problems not only of administration, but their very presence in such numbers should raise the question as to why each one is there and whether that is the place that he or she should be. It is not possible under the present plan effectively to separate those who are clean in mind and body from those who are foul in speech and habit—those who are the distressed victims of circumstances over which they had no control from those who almost from birth have been wastrels. But such separation will be, I hope, the aim of the Director of Welfare. It is most important that such grouping be done before the institution grows any larger and gets out of hand altogether. Proper segregation of certain types for specialized care will be in the long run, not only more humane but more economical. I have in mind particularly such a group as the chronically ill, those who are washed back and forth between the City Home for the Indigent and the Philadelphia General Hospital, and who belong in neither place. Is it too soon or out of place to state that it is the conviction of the Public Charities Association, based on information now in possession of its Poor Relief Division, of whose Executive Committee Mr. Woodruff is a member, that we hope and believe that at a not too future day Philadelphia should provide a city infir-

mary for its chronically ill—those who are neither acutely ill enough to require care in the Philadelphia General or other hospitals nor well enough to be part of the population of the City Home. In the meantime, may we not hope that our new Director of Welfare will be able to work out some plan of giving at least a measure of privacy to those who at the end of their days, many of them spent in honorable toil here in our city of Philadelphia, are at last forced to throw themselves upon public charity and to mingle intimately with groups utterly alien to their life-long habits. A careful system of grouping would give immeasurable comfort to hundreds who must eat the bitter bread of dependency."

Other speakers included Monsignor Joseph M. Corrigan, Rector of St. Charles Seminary; Karl de Schweinitz, Executive Secretary of the Community Council; and Mrs. Francis R. Strawbridge, Chairman of the Council of Social Agencies of the Welfare Federation.

Speaking of the situation generally, Director Woodruff said: "I feel a challenge has been given to me, which I accept. Mayor Moore offered me my present position without any strings. He first telephoned Mrs. Woodruff to see if she was willing that I should serve."

"I believe in my city and will work for it. I like to see a man proud of the city in which he lives." Speaking of the Welfare Department, he added, "We pledge ourselves to seek coöperation in every way in service for the unfortunate. It's bad enough to be unfortunate without adding to the burden of the unfortunate."

The following were seated at the speakers' table: Dr. Jacob Billikopf, Mr. Abe L. Einstein, Mrs. Samuel B. Scott, Mr. George R. Bedinger, Mrs. Charles F. Etter, Vice-Consul Carol Tarcauam, Miss Ella F. Harris, Hon. Wm. W. Roper, Mrs. Berthold Strauss, Mr. Michael G. Marian, Mrs. Percy C. Madeira, Jr., Mr. Livingston E. Jones, Mrs. E. Dobson Altemus, Mr. Karl de Schweinitz, Hon. Joseph H. Hagedorn, Mrs. H. Gordon McCouch, Monsignor Joseph M. Corrigan, Dr. Charles H. Frazier, Mrs. I. Albert Liveright, Mayor J. Hampton Moore, Hon. George Wharton Pepper, Hon. Clinton Rogers Woodruff, Mrs. J. Willis Martin, Bishop Francis M. Taitt, Mr. Sherman C. Kingsley, Mrs. J. Hampton Moore, Mr. John A. Phillips, Judge Charles L. Brown, Mrs. Francis R. Strawbridge, Dr. Charles E. Beury, Mrs. Frank A. Pfaelzer, Bishop F. W. Sterrett, Senator Bertram G. Frazier, Mrs. Louis C. Maderia, Hon. John F. Dugan, Mr. Philip H. Gadsden, Mrs. Michael G. Marian, Rev. Franklin Joiner, Mrs. Sara S. McNeil, Mr. Samuel B. Scott, Mr. E. J. Lafferty, Mr. C. S. Cheleden.

LENT IN THE CHURCH SCHOOLS

A very interested group met at the Church House on January 14, under the auspices of the Commission on Church Schools, to talk about "Lent in the Church Schools."

Objectives

The Rev. W. Hugh Fryer, Assistant Minister, St. Peter's Church, Philadelphia, suggested some objectives to hold before us as we make our plans for this Lent, (1) Growth: "Let us make Lent a building up period for our boys and girls and no longer put the emphasis on self-denial" and (2) Fellowship: "Christianity is a fellowship. . . . During Lent let us add to this fellowship in Christ. . . . Our offerings and activities are means of reaching our objectives."

Methods

Mrs. C. Stanley Rogers then told how plans were made and carried out at St. Mary's, Ardmore. We were led to see that careful preparation of plans, in the making and execution of which the boys and girls had a large share, was responsible for the good results that followed.

Here are some of the things done at St. Mary's which seem worthwhile to pass on to those who were not at this conference. A letter is sent to the parents telling of the plans for Lent and asking their coöperation. . . . A memorandum is given to all classes on the Sunday before Lent telling of the week-day services. . . . A "world tour" of the countries where the stories in the Lenten material were laid is presented. . . . "Minute movies," or plays, depict ways of raising money for the missionary boxes.

Mrs. Rogers then testified to the fact, as did many others at the conference, that the emphasis was no longer laid on the amount of the offering by quotas, goals, races, competitions, etc., that this was not necessary with the newer educational approach, and the objectives mentioned above were more nearly met this last year than ever before. Furthermore, the offering compared favorably with that formerly produced by "high pressure" methods.

Materials

Miss Hilda Shaul, Director of Religious Education, St. Paul's, Chestnut Hill, gave us a vivid picture of the material sent out by the National Department of Religious Education for this Lent, and created a desire to study it carefully and use it enthusiastically. The subject this year is "Our Daily Bread": "Give us this day our daily bread." We are to discuss with our boys and girls what we mean when we pray this sentence of the Lord's Prayer. Bread is a symbol of the material things which are necessary to the life of man. A great deal of our Lord's teaching has to do with food, drink, and raiment. Today man everywhere is thinking seriously about Bread. The prayer, "Our Daily Bread,"

(Continued on page 210)

CONVOCATION OF GERMANTOWN

As we sat in the stillness of Christ Church, Germantown, and thoughts were inspired by the beauty of the chancel decked in its Christmas robes of living green with the delicately carved marble altar glistening in the background; "the beauty of holiness" came to the mind, and also how fitting a place for a large congregation such as were gathering together to receive that help from "the Presence of God" that would enable them to do the important work they had assembled to perform.

One never enters Christ Church, or even Germantown, without thinking of that Saint of God, the Rector of this Parish, who has for nearly half a century woven himself into the warp and woof of this Church and this community, and yet looks younger than many of his brethren who are his juniors by a decade. For twice twenty years, Charles Henry Arndt, the courteous Christian gentleman, has been at the service of everyone in Germantown. In season and out of season, in the home, in the pulpit, and on the public platform, he has given the message of the Everlasting Gospel; and the results are written in the hearts of many, many men and women who will always rise up to call his name blessed. If in anything he has excelled it is in that vitally important work of the Ministry, the Pastoral Office. In the time of sickness, by the bedside of the dying, at the grave with the bereaved, as well as in the house of joy and mirth, has this clergyman shown the power of the true Pastor. While the Church has not chosen to give him the title, he will always be thought of by many as "Pastor Pastorum." May his days be many and his bright sunny smile a benediction to this Diocese through the coming of the years!

In the chancel with Dr. Arndt was the Preacher for the day whose bright blue hood did not seem to fit the new rector of St. Peter's. So there was little surprise when it was announced that the Rev. Wallace E. Conkling, Rector of St. Luke's, had been kind enough to take the place of the one who was sick. He took as his text the words from St. John, "Jesus saith unto them, 'I am the Way, the Truth and the Life,'" and the words of St. Paul from Ephesians, "Til we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The preacher introduced his sermon with a very graphic story of two women voyagers through the South Seas on a great steamship, which was caught in a hurricane. Sitting in their little cabin with the water rushing down the passage ways, they waited to put on their life-preservers, when suddenly announcement was made, coming apparently through the air, that Mme. Schumann Heink would sing a beautiful passage from one of the well-known operas. They heard the wonderful music

and were greatly reassured, and peace came to them because they heard voices from another world of life. We must learn to live in the vastness of life in which our little lives are enfolded. We are to live in the life of God so that His life is our life. Until very modern times, ships were shallow, small things that floated on the surface of the water and were very frail. Not until the builders learned to put the ships deep into the water were they able to withstand the great storms of the seas. Not until we learn the power of God will we be sustained. "Fear not" is one of the words that goes all through the Bible.

The year 1932 found us in the midst of a great celebration—the Feast of the Nativity—and that the Church would have us remember. It is a mistake for us to forget that the shepherds did not all at once understand how great things had been revealed to them; so it was with the wise men, they sought a king and found a baby. They began to realize little by little. The legend of their baptism by St. Thomas, if true, shows that they progressed in life. The Apostles had to begin and progress through failure until they somewhat understood His life. We kneel in wonder before Him; we know that He is our Life, our Way; and here is the true standard of values. Never did we need it so much as now. Our world is in confusion and our values are gone. Where is the foundation on which to build? The Archbishop of York used an illustration not long ago of our world. He likened it to a shop window in which a mischievous person had caused confusion by changing all the prices on the goods. Cheap things received high prices and valuable things the reverse. We have placed our values wrongly. The revelation of God's love and the Incarnation is the rock of value. Poverty may be riches; and a cottage may be a palace; and a little child may be a king. By the test of that Life, honest, selfless and humble, we shall reach true values. But we cannot listen and be sustained by Him when our hearts are filled with fear and we are overcome with the noise of the rushing of waters; we are to dig deep into the life of God and make His life our life. If we live our daily life with Him, we grow to the "measure of the stature of the fulness of Christ."

We must not forget that the road ahead is a hard road. There is pain and death, but beyond them there is a resurrection and an ascension. "I am the Way; I am the Truth." By that we walk until we come in the knowledge of the true Son of God, by having him constantly as a companion, to perfection to the "measure of the stature of the fulness of Christ."

It was an interesting sermon and showed the preacher's deep spirituality.

The Bishop celebrated the Holy Communion and his clear voice could be heard in every corner of the large church. The Convocation adjourned to a delicious

luncheon in the parish house. At the conclusion, the Dean introduced "our beloved Bishop" who was at his best. In an address which was a mixture of humor and seriousness, he drove home a lesson of the value of character. He started by saying that "the Convocation of Ches—," but was allowed to go no further because of laughter and applause. He admitted it had come out through the force of habit. Then he corrected the sentence by saying "the Convocation of Germantown and the Convocation of Chester" are the only two Convocations that met their apportionments this year. He read in the papers so many times of a person leaving a million dollars; but never leaving a million to the Church. People have no conception of what the Church is doing or of its value in the world at large. The Bishop quoted from his article lately written for one of the magazines: "The Church makes character; that is the only thing that makes the world of any value." He believes in science, although he has never used a thermometer and never had a blood test, believing the words, "You will make a better showing the way you are going if you don't admit you're dying 'til you're dead." It is wonderful to restore health to a sick person, but a physician said to an old fellow who sat on a barrel all day and was so proud of his health, "What have you *done*?" As a boy, the Bishop wondered at the old pump which, when you poured down a pitcher-full of water, could return several buckets. It is that which is in the thing that will come out. And Christianity has in it that which brings out character. Universities are also for building character; but sometimes that education merely sharpens the wits. Youth does not realize that no matter what he pays he is accepting charity from the university because those who have gone before have left this privilege for him. This is the great thing to remember in life; your duty to those who come after. If we could only visualize the way the money sent to New York is used to make Christian characters all over the world, we would see the tremendous value of what we are doing. Thomas Jefferson said that if no one had ever written a commentary on the words of Christ there never would have been an infidel. Find a man of good character, whether he has a dollar or not, he will be of value to the world. Christ gave no theology but said "Follow Me." Find a Christian man and you will find one who is a blessing to the world. The purpose of Christianity is to increase human happiness. We find this true in all the Christian nations. All over the country, the Church is a blessing.

As he finished his address, the Bishop announced that a testimonial Service and Reception in honor of Archdeacon Phillips would be held at the Church of the Crucifixion on January 28th. He spoke very feelingly of the long years of service

that the Archdeacon has given to the Diocese. Almost at that moment, Archdeacon Phillips entered the door and the whole Convocation arose to welcome him.

Dean Caley announced that the new Church of the Messiah is being rapidly completed and he hoped it would be dedicated in about two months. There are plans for a simple building to help the mission at Solebury in Bucks County, where a small building in addition to the church is greatly needed. He found the rectory at Grace Church, Hulmeville, in almost hopeless condition and had given orders for necessary repairs. He had all the money except \$160, but did not know where that would come from. The congregation of the Mission of the Ascension, Rhawnhurst, was in a very depressed condition because so many had moved away from the neighborhood, and they were still worshipping in a basement room. He hoped something could be done to help this mission.

The Dean asked the Rev. Sydney Goodman to make the closing speech. In a very enthusiastic address he thanked the rector, vestry and especially the ladies for the luncheon and the hospitality of Christ Church.

The Convocation adjourned to the upper room of the parish house where the Dean opened the meeting with prayers for Mr. Harper of Yardley, who was seriously ill. He announced that the Convocation owed a debt of gratitude to Mr. William F. Fell for the beautifully printed and bound copies of the By-laws which were distributed. The election of officers resulted in the re-election of the Secretary, the Treasurer, the Committee on Appropriations, and the Committee on Program and New Sites. In the absence of Mr. Houston, Dr. Pember presented the treasurer's report. He asked the Convocation to approve of an extra appropriation of \$300 for Rhawnhurst. Dean Caley announced that the Rev. Lewis G. Morris, D.D., had declined the chairmanship of the Big Brother Committee of the Convocation, and he had appointed the Rev. Edward H. Vogt. On behalf of the Committee he reported that very good progress had been made. The following parishes have kindly undertaken to visit each Spring and Fall the mission written after each:

All Saints, Torresdale, Grace, Hulmeville; Calvary, Germantown, Incarnation, Morrisville; Christ Church, Germantown, St. Andrew's, Somerton; Good Shepherd, Germantown, St. Wilfred's, Dolington; Grace Church, Mt. Airy, Trinity, Solebury; St. Luke's, Germantown, Holy Nativity, Wrightstown; St. Mark's, Frankford, St. Paul's, Edgely; St. Martin's-in-the-Fields, St. Andrew's, Yardley; St. Martin's, Oak Lane, Ascension, Rhawnhurst; St. Michael's, Germantown, St. Gabriel's, Feltonville; St. Peters, Germantown, St. James, Langhorne; St. Timothy's, Roxborough, Em-

manuel, Quakertown; Huntingdon Valley, Meadowbrook, St. Philip's, New Hope.

The Dean suggested that it would be helpful to have a committee of Laymen to help in the work of the Convocation. The Rev. William O. Roome, Jr., moved that the Convocation approve the suggestion and authorize its adoption. Dr. Pember moved as a substitute that the Convocation request the Dean to call a group of Laymen together and ask them to consider the matter. This was adopted.

The Women's Aid joined the Convocation at this point and the Dean introduced the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada. He spoke very feelingly of the work for missions that had always been done by the Diocese of Pennsylvania, and of the unbroken bond of personal affection that exists between Pennsylvania and Nevada. "You remember the latter half of his life and we in Nevada remember the early days of the life of that great man Bishop Whitaker." After forty-five years, the girls who graduated under him are organized as an alumnae association and meet with regularity. They have lately given a bell for the tower in the cathedral that he hopes Pennsylvania will build in Nevada. The bell is given in the name of Bishop Whitaker.

He admitted there had been mistakes in the mission field, and some pauperization of the West in years gone by. Bishop Thomas of Wyoming could touch a spring and the water would gush forth; he would move a rock and under it would find gold. Bishop Brooke of Oklahoma, one of the saints of the Church, had never been classed as a great builder and had never come East, but he had built himself into the hearts and lives of the people of Oklahoma. Since 1919, a great change had come to pass. In his own Diocesan paper, Bishop Jenkins prints, "the missionary funds of the Church are supplementary funds and never substitutionary. They are to help us after we have helped ourselves to the utmost." Missionary Bishops come East to share with you their knowledge of what is happening in the West. We are digging in a little here and there to help win the world for Christ. I am begging you for your interest. I went to the meeting of your Executive Council yesterday afternoon and I did not sleep until four o'clock this morning. Last year, in the month of February, I received letters that we must cut down 10 per cent. But this must not be taken out of salaries. I said, "This shows how little the East coast knows the West Coast." I worked over my figures and rearranged them until I could read them backwards. I had to discharge two clergymen who were doing valuable work. One has no job to this moment, and the other was out for five months. What will happen this year if I get a letter calling for a reduction of 30 per cent? All I can tell my staff is, "You have worked well;

our carefully prepared plans are developing beautifully, but as a reward for your successful efforts you must go." In spite of all we can do locally we cannot absorb such a cut without closing up a good deal of our work. The work is developing splendidly. I have one field today which three years ago was not even producing insurance for the buildings and now it is producing the whole living of one man. It covers 15,000 square miles. It pays four assessments and four small apportionments.

The Bishop paid his compliments to the ladies; said that he was a Woman's Auxiliary man and that when the Auxiliary was in session he also was in session. They often employ women because they can do a piece of work that a man cannot do. He sent a woman into a town where there was no church, but a high school, a theatre, and a court house. She has brought as many to baptism as the yearly records show of a large parish; she has gotten the children together and opened a daily kindergarten, and she is paying the fuel bill of the mission from the funds coming to the kindergarten. He talked to a Pennsylvanian the other day who told him he knew Pennsylvania was the largest state in the Union. The Bishop did not wish to disturb the gentleman's mind but Nevada happens to be equal in size to Pennsylvania, New York, Delaware, Rhode Island the the District of Columbia. He told of the remarkable growth of Boulder where the Hoover dam is being built; of 5,000 people there already; gambling halls and speak-easies. Dens of vice have opened up. There is a splendid hospital but no church. A young man from West Virginia, whom the Bishop knew, said it was a "Hell of a place for a young man to come to." The hotel was a brothel; the pool-room a gambling place. He had nothing to do in his spare time but sit in his room and twiddle his thumbs. The Bishop asked "What am I going to do in Boulder? I am going to do just what the Church wants me to do."

The Rev. James C. Gilbert, Jr., was asked to tell the Convocation about the work at Hulmeville. There are three factories in the town, two churches and 700 people. A woman working full time makes \$12.50 a week. One of their best men gets \$25 a week. Going through the country-side he has located thirteen Episcopalians who have no church connections; one lady had not been to church for twelve years. He feels we must take the Church to these isolated people. He has just started his work and hopes to have a fuller report next year.

Dr. Pember was asked by the Committee on Program to explain the budget. He said the combined budget of the Diocese and that asked by the National Council would have been \$463,718. The promises received were only \$362,000 and the Budget Committee, after exceedingly hard work and losing as much sleep over

the matter as the Bishop of Nevada, decided as a compromise to promise \$200,000 to the National Council instead of the \$247,000 asked for, and to cut the budget of the Diocese about \$21,000.

Dr. Arndt moved that the secretary be authorized to express the regret of the Convocation at the illness of the Rev. Edward H. Vogt, and he also moved a vote of thanks to the Rev. Wallace E. Conkling for his kindness in taking the place of the Rector of St. Peter's Church.

The Dean asked the Bishop of Nevada to dismiss the Convocation with his blessing.

THE CONVOCATION OF NORTH PHILADELPHIA

"There was a sound at the organ," as we entered the beautiful church of St. James', and the touch was that of a trained musician. The melody floated through the church and methought that Convocation was to be treated to an organ recital. Looking more closely, it was not the organist but the Rector, who, among his many accomplishments, showed that in the garments of a city rector there dwelt the soul of a musician. He played that heart-stirring hymn, "O Master let me walk with Thee" which Dean Levis had announced, and Convocation opened with hearty singing. The Dean asked the new Secretary, the Rev. Percy G. Hall, to read the Minutes. This was done slowly with a loud, clear voice that everyone could hear. The Dean, who never forgets an act of courtesy, thanked the Secretary pro-tem, the Rev. Herbert Reese, for writing such complete and interesting Minutes.

All of the officers and committees were re-elected, and the Dean then spoke of the death of Mr. Charles B. D. Richardson. He had been his accounting warden and also such a faithful member of Convocation; always in his place at the meetings. The Dean bade the Convocation to prayer. Mr. Lawser read his treasurer's report which was referred to the Auditing Committee.

The Rev. Leslie Gossling, clerical representative of the Convocation at the Executive Council, had been requested by the Convocation to give a résumé of the most important matters taken up by Council. He said that during the past months, finances had been the most important subject; there had been much time given to the Budget, and to the amount that should be sent to the National Council. He had just learned that \$200,873 had been sent to New York on the pledge of \$229,000 for General Missions for 1931. The National Council would probably save \$100,000 on the China Mission, and could make up a balance easier than this Diocese could borrow money. He reminded the Convocation of the resolution passed by the Executive Council last November: "Re-

solved, That it is the sense of the Executive Council that it is improper for any church to use money given for missions for its own purposes, even temporarily, and that a copy of this Resolution be sent to the Accounting Wardens (or Missionary Treasurers) of all parishes and missions." He also reported on the Bishop's remarks at the same meeting of the Executive Council: "The responsibility for a Candidate (for the Ministry) must be with the Rector. The Bishop takes the word of the Rector. The Canon says that the Bishop is to direct the studies of the Divinity Students, but he has never had one yet who wished direction. They do not wish any advice from the Bishop. They know how much money they want. There is scarcely a man who does not expect to be supported even through college." Mr. Gossling told also of the resignation of Archdeacon Phillips, and how highly his long years of service were appreciated by the Council. In addition, he wished to emphasize how much the church they were in (St. James') was helping the Diocese by paying \$5,000 in salaries at St. Elizabeth's. Hereafter, all institutions requesting diocesan aid must make a detailed report to the Budget Committee about their receipts and expenditures, and this report must be available for anyone. It was suggested that the Episcopal Hospital become a member of the Welfare Federation. Dr. Pember had recommended that \$200,000 be promised to the National Council for 1932, rather than the \$247,000 which they asked us for. The budget was adopted only for six months, at the end of which time the whole matter may be revised. Dean Levis had pledged \$40,000 from the Convocation of North Philadelphia for the year 1932. The Dean spoke of his pledge as an "estimated pledge," because \$42,000 had been given in 1930.

Missionaries' reports being called for, the Dean introduced the Rev. J. H. Hudson and spoke of his work, which he had just visited, as splendid and very commendable. Mr. Hudson told how much they had been encouraged by the inspiring message from the Dean. St. Augustine's is carrying a very heavy burden, and some members have thought of giving up. Their roof leaked, and during the Christmas season the organ had given out entirely. They are trying to do what they can, but 45 per cent are unemployed and others employed only two or three days a week. He made an appeal for some funds to repair the organ.

Archdeacon Bullitt, who was compelled to leave, asked that Deaconess Young report for the Church of the Advent, and the Rev. S. G. Biagini, for St. Mary's of the Annunciation. He reported for the Polish work in Port Richmond. During these hard times, with more than half the members out of work, the offerings had increased. Last Sunday he had blessed

a new altar, the money for which had been raised by the people themselves. There had been two Services in the morning and yet that afternoon the church was filled.

The Rev. S. G. Biagini said that everything was proceeding very nicely at St. Mary's of the Annunciation; that the people were doing all their work, paying no sexton or assistant worker. There had been a remarkable confirmation class of 24 confirmed and 36 received. Total, 60.

The Rev. A. J. Arkin said his report was in his parish paper which he distributed to the Convocation. The Dean introduced the Rev. Robert C. Hubbs, the new missionary in charge of St. Ambrose. He spoke of his gratitude toward certain members of the North Philadelphia Convocation who helped him to enter the Ministry. His congregation averages 100; the gymnasium is used six nights in the week; the Sunday School is growing and now numbers 290, about equal to the communicant list, and every Sunday new scholars are coming. Finances have fallen off about 25 per cent through unemployment. He especially wished to thank the Convocation again for the new parish house.

At this point, the Dean said that postal cards had been sent to the delegates and to the Women's Aid inviting them to supper. He could only speak of the incident that happened in his own parish. He had received 110 acceptances and 145 persons came. This makes it very embarrassing for a smaller parish, and he asked if any delegates who had not sent in their cards intended to stay to supper. It is very important that they send their acceptances for supper. [This same difficulty is happening in all Convocations, and is causing much trouble and embarrassment. —Ed.]

The Rev. J. N. Deaver being called upon for a report on St. Christopher's, gave a very enthusiastic account of the growth of the work. A new activity is a health clinic in charge of Dr. Ferguson. The missionary is developing a spirit of self-support, and emphasizes that the congregation cannot get something for nothing. They have eighteen volunteer workers. They had two Christmas trees, one for the children and one for the community. This was made possible by Mrs. Winfield C. Scott.

The Rev. A. W. Eastburn reported on the activities at St. Barnabas. Twenty-five had been confirmed, including five who had been received from the Roman Catholic Communion having turned to us because their church had not helped them in the hour of need. He has given out 42 layettes to expectant mothers. At Christmas they had had an entertainment for 700 children, with a talk from Dean Caley. One hundred seventy-five baskets were given out to families; 85 of these baskets came from St. Paul's, Chestnut Hill. One poor woman said she never supposed God could be so generous. Mr.

Peabody has placed a divinity student there to help with the work. There is a mothers' sewing and cooking class which a large number of mothers attend. He had an attendance of 235 persons one night, all but three of whom were out of work.

The Rev. A. C. Carty of St. Bartholomew's, said that the people were coming and that he had 273 baptised persons on his roll and a Sunday School of 106. His problem is a financial one. Taxes for the year 1931 have not yet been paid. The mission is helping, and had given over \$2,000 last year.

The Rev. J. O. McIlhenny, D.D., reported for the deaf mute work in the absence of the Rev. W. M. Smaltz, who had a Service in Trenton (where he cares for deaf mutes as well as in Wilmington), and said it was a very hard and successful work. By reason of their affliction, these people are the last to be employed and the first to be discharged. Families had given up their homes and were doubling up in one house. Mr. Smaltz had been able to distribute 27 tons of coal and 21 Christmas baskets through his own efforts.

Miss Ormsby spoke for the Hebrew Christian Synagogue, and was pleased to be back after three years' absence, and glad she was well enough to be present again. She said there was not a more important work in the whole Church than that for the Jewish people. "You will never have the fulfillment of Christianity until the Jews are converted; they will make a wonderful contribution." On the Day of the Atonement in New York City, in a Jewish synagogue, a Jew prayed, "Heavenly Father, forgive us for our sins. If our Messiah was the Jesus of the Gentiles, make it so plain that we cannot fail to understand." In Germany, a whole congregation with their rabbi came over to the Christian Church. Our work is small, but it has grown. It began with two children absolutely afraid to enter the Christian church, who came in the side door, and now enter the front door with their mother's permission. The change from hatred and prejudice is very marked. Girls in the high school sing songs before their own people about our Lord Jesus Christ. She asked for the prayers of the Convocation for our Lord's brethren who are seeking Him.

Deaconess Young said that St. John's House is a bright spot in a dreadful neighborhood. Every third or fourth house is a speak-easy, and one of the ladies who drove down was approached while sitting in her car and asked if she did not wish to buy some liquor. This is really a foreign mission which does splendid recreational as well as religious work. The playground has been locked during the winter season but the boys climb over the fence every day. There is a large colored population which could be helped if we had a staff.

Mrs. Winfield C. Scott was asked to speak a word for the Women's Aid. She

said it was most embarrassing to have two Bishops present and, for the first time in years, to have to say that the treasury was empty. She urged everyone to come on June 2nd to the beautiful place of Wyck where they would have the annual garden party. Dr. McIlhenny invited the Convocation to the Church of the Resurrection in May.

The Convocation adjourned to the rooms of the Church Woman's Club where they were bountifully entertained at dinner. The Dean spoke a warm word of gratitude to Dr. and Mrs. Mockridge for the dinner served by the Church Woman's Club. He announced a great secret; that Mrs. Mockridge, much to his delight, had been elected vice-president of the Women's Aid of North Philadelphia.

The Bishop, in his evening address, spoke at length about the power of the Convocations. Every Convocation in the Diocese is as large and as powerful as any diocese except a few on the Atlantic coast. There is every problem in the Convocation of North Philadelphia that the city of New York has; there is the Polish, the Roumanian, the Italian and the Jewish. There are also some of the wealthiest churches in the Diocese. This church of St. James is doing a splendid work, and has the largest budget in the Diocese. St. Clement's, another large church, was filled when he was there not long ago. St. Stephen's has the largest endowment of any church in Philadelphia, between \$500,000 and \$750,000. Christ Church has an endowment of over \$500,000. Those four churches make this Convocation a wealthy and powerful diocese. There had been talk of dividing the diocese in years gone by, but it was believed that the problems would be left in the city and the wealth in the suburbs.

Turning to South Philadelphia; there we find the Holy Apostles, Holy Trinity, St. Luke and The Epiphany, St. Mark's (a very wealthy parish), and St. Peter's. Many dioceses have not the strength of the Convocation of South Philadelphia. The Convocation of Norristown has St. Paul's, Elkins Park, Holy Nativity, Rockledge, St. Thomas', Whitmarsh, not to mention Calvary, Conshohocken, and others. West Philadelphia he used to consider the intermediate state, when he left Philadelphia on his way to Chester. Here we have the Church of The Saviour, St. Paul's, Overbrook, and the Atonement; also some churches whose future is behind them. A Diocese with such strength owes a duty to the whole Church.

"I want to say what is very much on my heart, that I am exceedingly sorry that we did not send the \$229,000 to the National Council. A deficit might have been prevented but was not in time. I was able to raise \$27,000 from six letters. Our people are generous, and from the two appeals we received \$23,986.50. But the parishes fell off \$30,000. Some have asked why not borrow the money and send it

to the National Council. If we had done so our borrowing capacity would have been almost exhausted and we could not have carried on the Diocese this winter. God has graciously given us to do a great work in our own Diocese, and we owe great help to the whole Church.

"I want you to go back to your homes in no spirit of gloom over hard conditions. Do everything you can to help in your parish, but you must not feel your responsibility has ended when you support your own parish."

Dean Collins of West Philadelphia was introduced by Dean Levis to speak for the Bishop Garland Memorial Committee. He said he came from the intermediate state of West Philadelphia containing 410,000 people. He wished to present the resolutions adopted by the Memorial Committee. [These resolutions appear on another page of this issue.—Ed.] This Committee is empowered only to consider the nature of the memorial. They have decided it would be a valuable thing if they could gather suggestions after having laid down these certain general principles. He asked that individuals or Convocations send in suggestions. So far they have received two; a home for old men, and rebuilding a part of the Episcopal Hospital.

The Dean introduced the Bishop of Nevada who gave a very interesting account of his work, and showed what the deficit from missionary gifts was going to mean to Nevada. At the close of this address, the Dean asked him to dismiss the Convocation with his blessing.

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Trinity Chapel, Crescentville, Becomes Parish

Trinity Chapel, Crescentville, has become a separate parish under the name of All Saints Church, Crescentville.

Permission for the organization of the new parish was granted by the Bishop and Standing Committee of the Diocese at their January meeting, acting on a

Roosevelt Boulevard; St. Alban's, Olney; St. Martin's, Oak Lane, and Trinity, Oxford, Lawndale.

Rev. Arthur Trent Helms is minister. Mr. Helms is a former Philadelphia newspaperman and is a graduate of the Philadelphia Divinity School. He came to

place of worship until about six years ago, when it was destroyed by fire.

Shortly thereafter a new building was erected by the late Miss Maud Fisher as a memorial to her sisters, Misses Eliza and Ellen Fisher, her brother, James Logan Fisher, and his wife, Mary Wilcocks Ingersoll Fisher. The building is thoroughly modern and is fully equipped. In addition to the Church proper, it houses Sunday School rooms and a parish hall, the latter being located in the basement.

In recent years growth has been rapid. Offerings have doubled since 1929 and continued to increase in 1931, despite the depression. The Sunday School enrollment also has doubled within the past three years. At the visitation of Bishop Taitt for confirmation in December, last, sixteen persons were confirmed and one received.

(Continued from page 205)

takes on a new meaning when we realize that the world produces more "bread" than it can consume, and yet permits starvation. . . . It becomes a prayer to remove our stupidity and avarice.

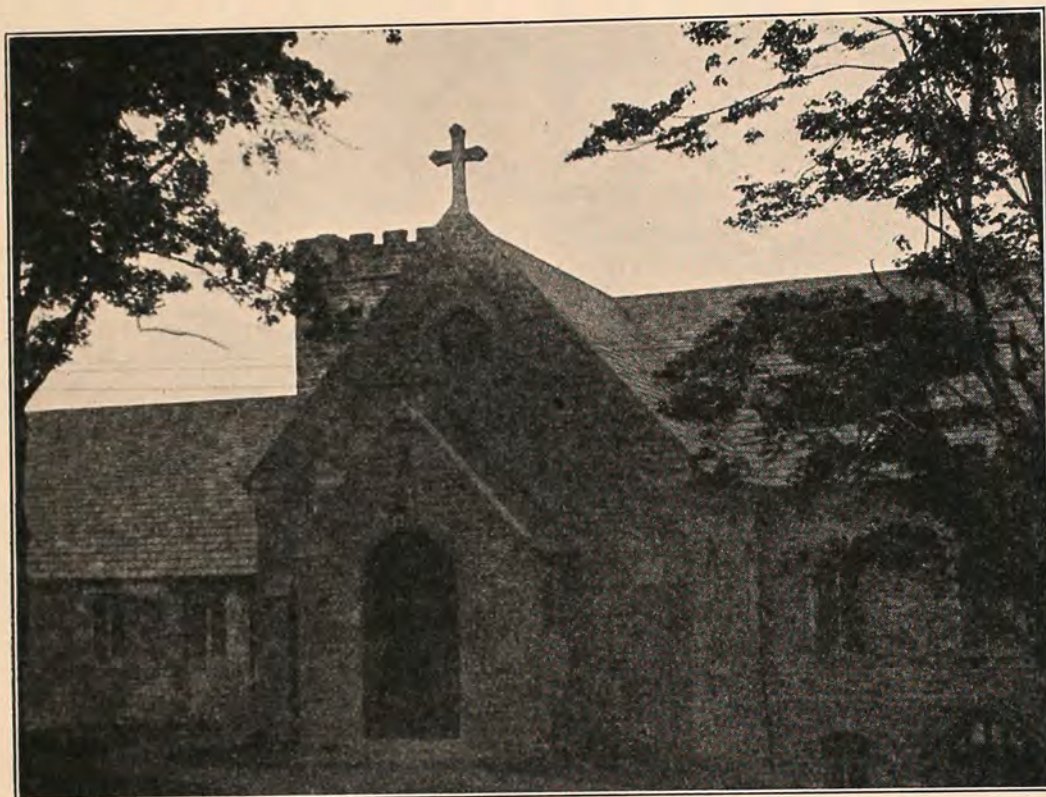
The Lenten material for 1932 is very timely. The stories accompanying a poster are laid in various mission fields, eight in all. With them comes a prayer leaflet for use in worship services and for the children's private devotions. These are free. A pamphlet with suggestions to leaders covering all departments is also available.

Every teacher will want the "packet for leaders," giving invaluable information and questions on the stories. This costs 25 cents.

"With this important subject," said Miss Shaul, "we will not want to stop with just the hearing of the story, but we will want to follow it up with discussion and study. Who knows but that our boys and girls may be able to work out solutions to the problems that face the world today in the light of Christ's teaching, and be able to give us a new insight."

Additional copies of the Lenten material referred to, missionary boxes, stories, prayer leaflets, etc., as well as reference books on the subjects and countries included in this unit of study may be procured from Room 30, Church House.

February is Endowment Month for the Church Periodical Club. Special efforts are made to increase the endowment fund, income from which is hard at work constantly, to provide useful books where they are needed. Appropriations are made such as the above mentioned to the library at St. Paul's, Tokyo, to Boone Library, Wuchang, China, and elsewhere. Gifts of old gold and silver objects are received and sold for the endowment fund. One woman recently sent a check for \$25. received from the sale of Christmas cards. The C. P. C. address is 22 West 48th St., New York City.



Exterior of Trinity Chapel, Crescentville

petition of the Rector, Wardens and Vestrymen of Trinity Church, Oxford, with which Trinity Chapel was affiliated, setting forth the desire of the Chapel congregation to assume the full status of a parochial church.

The new parish will begin its corporate life with a communicant list of about 200 and a Sunday School enrollment of 170.

Under the will of the late Miss Maud Fisher, who died only a few hours after permission to organize the new Church had been granted, All Saints, Crescentville, was bequeathed an endowment of \$50,000, funds for the erection of a Rectory, and ground adjoining the Church building to provide for future expansion of the work. Miss Fisher had been a communicant of Trinity Chapel for about 60 years, during all of which time she was a teacher in the Sunday School. At the time of her death she was also president of the Woman's Missionary Society and of the Star of Bethlehem Society, an organization for boys, which was established by her many years ago.

All Saints Church, Crescentville, is situated in the northeast section of Philadelphia. The Church building is on Crescentville road, near City Line. It draws its membership from the upper part of Olney, which is to the west, and from the Crescentville section in the vicinity of Rising Sun Avenue, to the east. Parishes which it adjoins are: St. Gabriel's Mission,

Trinity Chapel on January 1, 1929, while still serving his diaconate, and was ordained to the priesthood in May, 1929.

The new All Saints Church is one of a long line of mission enterprises undertaken by Trinity Church, Oxford, which have proven successful and grown into strong parishes. It was established at the close of the Civil War by the late Rev. Dr. Edward Y. Buchanan, brother of President James Buchanan, and at that time Rector of Trinity Church, Oxford.

During the Civil War, Crescentville became a thriving village by reason of the location there of a textile mill manufacturing materials for the Federal Army. Many English people settled there and Dr. Buchanan, desiring to bring to them the blessings of the Church, established a Sunday School in a small stone house, then a school house, which still stands at the corner of Crescentville Road and Adams Avenue, about a block below the present site of the Church. Among those who became interested in the work from the beginning were Miss Maud Fisher and other members of her family, whose estate bordered on Crescentville.

The work was successful. In 1870, officials of the school board objected to religious services in the schoolhouse. The present church site was thereupon donated by members of the Fisher family and a stone church erected which remained the

Church Work for Children

By Miss SARAH DUDLEY ALFRIEND

"There was an old sailor my grandfather knew,
Who had so many things that he wanted to do,
That when he thought it was time to begin,
He *couldn't* because of the state he was in."

That is my state at this moment as I undertake to tell you something of the work of our Church in this Diocese for her underprivileged children.

Our Dependent Children

First, we consider our dependent children, those deprived of a normal home life through the death or separation of parents, or their physical, mental, or moral unfitness to care for their children.

There are four present-day types of care for dependent children: institutional care; care in free foster homes; care in foster boarding homes; and support of the child in his own home with the mother.

In colonial days dependent children were, in general, cared for in one of two ways: either in almshouses—in close contact with adult paupers, the aged, the diseased, and often the insane; or by indenture in families where, like little orphan Annie, they were expected "to earn their board and keep."

The old system of indenture has, of course, practically disappeared. Today there are many families that supply much more than "board and keep," with a wealth of affection beside—in free foster homes without indenture, and with or without adoption.

Arising from a desire to improve the deplorable conditions in the mixed almshouses, institutions exclusively for children were a gradual development, and a very great improvement. Their great drawback has been their tendency to lengthen unnecessarily the period of separation of children from their own kindred, especially as it was a common practice, not altogether outgrown today, to require relatives to relinquish control of the children until they reached 16 or 18 years of age.

Today it is an accepted principle of social work that the child's natural home should be preserved if at all possible—that even in an only moderately good home there are intangible spiritual values that it is nearly impossible to replace—and that, therefore, only under the pressure of great necessity should a child be removed from his own home or kindred, and then only to be restored as soon as possible. If young Samuel, of long ago, had remained longer with Hannah, his mother, instead of being committed to the care of Eli, who was well-meaning but

not a conspicuous success in the matter of child-training, perhaps old Samuel might not have been so eager to hew Agag in pieces.

Our institutions, happily, are learning more and more to recognize this principle.

Our Church in this Diocese maintains six institutions for dependent or handicapped children:

Two schools: The Burd School for Girls; and The Church Farm School for Boys (and a School is sometimes the best place for a child);

Two homes for physically handicapped children: The Home of the Merciful Saviour, an institution for crippled white children; and The Home of St. Michael and All Angels, for crippled boys and girls of the negro race;

And two other homes; The Church Home for Children, for white girls; and The House of the Holy Child, for negro girls. A recent development of the latter work is a system of foster home placement which will make it possible to serve a greater number of children.

Here it may be well to speak of our Church's ministrations to those unfortunate little ones—handicapped by mental disease or deficiency, for whom institutional care seems the best provision. Our Diocese is doing one important piece of work through the City Mission Chaplain in the Camp for Subnormal Children at Byberry, where there are 350 children. His testimony is that these children have at least some capacity for spiritual growth, and that a very real faith and love and sense of God can be developed in them.

Passing to the third type of present-day care—the foster boarding home: Of course, we must bend every effort to discover the type of care best suited to the needs of the individual child, and must recognize that there is not just one best way of caring for all dependent children; but, in general, care in foster boarding homes is now recognized as the best substitute for the child's natural home.

It is to the credit of the Department of Social Service that when it undertook the task of caring for dependent children of the Episcopal Church, referred by the the Juvenile Court and other Agencies, it provided foster boarding care for them; and these homes are the homes of communicants of our own Church for, if any justification for this work is needed, it is to be found in the fact that our own children are entitled to be trained in the religious atmosphere which their own home would have given them. We owe much to the Church families who have opened their homes to our children and allowed them to share fully in their home life. Day in and day out they are devoting their time, their thought, and their affec-

tion to the service of children. How little we pay in comparison to what the children receive from their foster parents!

This work is now being done by the City Mission, the logical agency to carry it on, for its program permits of expansion or modification in any direction. Only it must be realized that the children received are entitled to the best possible care, and this means that adequate financial support must be provided. How far the City Mission is able to go, what it is able to do, how many children it may care for, is absolutely dependent upon that. At present we have 41 children under our care, of whom two are in the Church Farm School, two in Convent Schools, and the remainder in foster boarding homes.

A word with regard to the fourth form of present-day care for dependent children, namely, in their own homes with the mother, made possible by financial assistance:

When Pharaoh's daughter said to the mother of Moses: "Take this child and nurse it for me, and I will give thee thy wages," she was quite unconsciously following a sound principle of social work. We are familiar with this type of care provided through the Mothers' Assistance Fund, but less ready to recognize the wisdom of providing it wherever possible for our own Church children. Yet it is not only better for both children and mother, but much cheaper than maintaining children in institutions or foster boarding homes. Self-respecting mothers are sometimes reluctant to accept such assistance. They must be taught that it is far more in keeping with self-respect to accept financial assistance in order to maintain their children at home, than to allow them to be supported elsewhere.

The Children of the Streets

Then, there are our children of the streets. When the Prophet of old looked into the future and saw the Holy City filled with boys and girls playing in the streets, there was no place in his vision for motor trucks running them down at their play, for squalid houses and dark alleys, for slums such as exist only a few blocks from here. In the words of Judge Williams:

"Where men in their busy and careless lives have made a highway, these children of Thine have made a home and a school, and are learning the bad lesson of our selfishness and our folly."

For these under-privileged children our Social Settlements, St. Martha's House, St. Agnes' House, St. John's House, and our Community Centers, such as Christ Church Neighborhood House and others,

(Continued on page 219)

Ordination Service at St. Mary's Church, Ardmore



This picture shows left to right: Rev. Louis W. Pitt, Rector of St. Mary's; Rev. William B. Stimson, who was ordained a priest; Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, who conducted the service; Mr. David Holmes, who was ordained a deacon; and Mr. Ralph Coonrad, also made a deacon.

On January first Bishop Taitt ordained Mr. David Holmes and Mr. Ralph Coonrad to the Diaconate, and Rev. William Burnham Stimson to the Priesthood. The service was held at St. Mary's Church, Ardmore, where Mr. Stimson is Curate.

Rev. Louis W. Pitt, Rector of St. Mary's, Ardmore, preached the ordination sermon, based on the magnificent "Call to Service" in the sixth chapter of Isaiah.

He showed the need in the ministry of men trained in psychology.

A large group of clergy, including several rectors of Main Line Churches, participated. Mr. Ralph Edward Coonrad was presented by the Rev. Arthur Warner, D.D., Assistant Rector of St. Luke and The Epiphany; Mr. David Holmes by the Rev. Dr. John R. Hart, of the Chapel of the Transfiguration, and Rev. Mr. Stimson by Rev. Louis W. Pitt.

The Very Rev. Charles Shreiner, Dean of the Convocation of Chester, read the Litany; the Rev. Gibson Bell, Rector of All Saints, Wynnewood, the Epistle, and Mr. Holmes the Gospel.

Mr. Coonrad has been Assistant at St. Matthew's, Francisville, Philadelphia, besides doing important mission work in Philadelphia. Mr. Holmes is Assistant at All Saint's, Wynnewood, and Mr. Stimson will continue at St. Mary's, Ardmore.

BEYOND

"What's Past Is Prologue."

In a world wistful with half-revelations, due to our dim eyes and dull ears, Something is very near, trying to lay hands upon us; Something is seeking to make itself seen and heard and felt. The world aches with the stress of a Silence that tries to speak, but is tongue-tied as in sleep, because we do not hear. Here and there a hint, a glint of the Eternal breaks through, and as much, or as little, as we see is our religion. Now and then in the face of the very young, or the very old, we see a flash of a Face, veiled in beauty, yet coming nearer and nearer—the Face of the Future Man, the Christ Man, who is just and gentle and happy and free. That Face will yet appear upon this blood-bathed earth; that Image will yet stamp our clay with its Divinity. Light unimaginable will yet break through all the windows of the world—God is the everlasting future.—*Joseph Fort Newton.*

"My friends," said the preacher, "you will remember that I promised to speak to you tonight on 'The World's Greatest Liars,' and that I have asked you to prepare your minds by reading the seventeenth chapter of St. Mark. Kindly raise your hands if you have done so."

Every hand in the meeting went up.

"Thank you," the preacher continued.

"As there are only sixteen chapters in St. Mark, my subject will not be entirely inappropriate."

The Knights of St. John, a fraternity for boys of the Episcopal Church, is experiencing vigorous growth in some ten or more parishes visited this month by the new Field Director, Mr. Arthur W. Strauss of 131 East Loudon Street. Mr. Strauss is a communicant of Old Christ Church and a former member of their champion Church League basket ball team.

CONFIRMATIONS, DECEMBER 20 TO JANUARY 17, INCLUSIVE

December

20.	St. Peter, Germantown.....	16
20.	St. Matthias, Philadelphia.....	12
21.	Church House Chapel (for St. John), Norristown.....	2

January

3.	Holy Trinity Chapel (including 11 for St. Sauveur).....	33
3.	St. Clement.....	10
5.	Church House Chapel (for St. John the Divine).....	1
6.	St. George, Venango.....	37
10.	St. Paul, Chestnut Hill.....	40
10.	All Souls, Philadelphia.....	5
10.	Transfiguration Mission.....	14
11.	Church House Chapel (for St. Andrew), West Philadelphia..	1
15.	St. Andrew, Somerton.....	4
17.	St. George, Richmond.....	24
17.	St. Luke (including 2 received), Kensington.....	21

The Episcopal Church—The Prayer Book

By REV. LLEWELLYN N. CALEY, D.D.

It has truly been said that "The Church of England is the one Church which has never separated from any Church or person." Our Episcopal Church is the old Church in the new Country, and the honor claimed for the Church of England belongs equally to our own Church—"It is the one Church which has never separated from any other."

It did not separate from the Presbyterians, or from the Baptists, or from the Methodists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of Jesus Christ and His Apostles, and each of those other bodies went out from it. They were not thrust out; they went of their own accord. It was their voluntary act.

And it is equally true that the Church of England did not separate from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. From the time that the Church of England developed in the newly formed "England" at the Synod of Hertford in the year 673, up to the reign of Queen Elizabeth, and for many years during her reign, there was but one Church in England, and although they differed in their teaching those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book to be used if she would acknowledge his supremacy. This she declined to do. And the Pope thereupon issued a command that his adherents should withdraw from communion with the Church of England and form a separate organization. This was the first schism in the old historic Church of England, and illustrates what has so often been demonstrated, that the papacy lays more stress on the Roman than on the catholic character of her branch of the Church.

All Christians in England were in one united organization until 1570, when Pope Pius V ordered his followers to withdraw. The Presbyterians, Baptists and Congregationalists went out of the Church of England in the seventeenth century, and the Methodists in the eighteenth.

As the Church of England was founded at Jamestown, in what is now the United States, thirteen years before the landing of the Pilgrim Fathers, she is by priority the Church in America and today the Episcopal Church is the only American Church that is found in every State in the Union, and is the only one that is recognized by the Government at Wash-

ington as set forth in the Religious Census, as being undivided.

It is well that these facts should be known, because the Church of England and her daughter Church in this country, the Episcopal Church, have often been charged with being uncharitable and excluding others. But it never excluded any of them; they went out of their own free will; she stands where she has always stood. Her doors are open, and a warm welcome is extended to all who will come.

The Episcopal Church maintains the threefold *Ministry* of Bishops, Priests, or Presbyters and Deacons, which has been transmitted in due succession from the Apostles. To the question, How shall the ministry of the Church be ordained? Four answers have been given. The Roman Church says the power is in the hands of one man, the Pope; the Episcopal Church says it is in the hands of a number of men who are the successors of the Apostles, the Bishops; the Presbyterian Church says it is in the hands of a larger number of men, all the clergy; and the Congregational Church says the power of appointment is not in the hands of the Pope, or the Bishops, or of all the Clergy; but in the hands of the people who form the congregation. The Congregational idea was introduced in the 17th century; the Presbyterian was introduced by Luther and Calvin in the 16th century; the Roman idea was introduced in the 5th century; the Episcopal is the oldest form, having been unchanged from the beginning.

The title "Protestant" was used with reference to the Church of England by the Parliamentary Statutes of the reign of Edward VI, in which it was described as the "Protestant Episcopal Church," to imply that though it was episcopal in its form of government, it was not papal, and that it protested against the claims of papal supremacy. It was in this sense that the Church of England was also so described by Archbishop Laud. The term "Episcopal" indicates that its highest officers are bishops. And the word "Church" refers to the Church of the Creeds—the One, Holy, Catholic and Apostolic Church.

The Greek word translated "Church" is *ecclesia*, which means "gathered out." In the Old Testament dispensation God gathered out one nation from among others to be His chosen people; but in the New Testament dispensation God is gathering out people from every nation to form His Church. Our English word "Church" comes from another Greek word, *kuriakon*, which means "belonging to the Lord." Putting the two together we learn that a member of the Church is one who has been gathered into it by God in order that he may devote his life to the

service of Jesus Christ. "One." Though alas there are so many divisions in the Church, yet through faith in Jesus Christ it is spiritually one, "the blessed company of all faithful people." "Holy." God's purpose for every member of the Church is that being redeemed by Jesus Christ they should, under the sanctifying influence of the Holy Spirit, be holy as He who called them is holy (I St. Peter 1:15). "Catholic." This word comes from a Greek word meaning "universal," and has as used in the Creed a three-fold signification. First, it comprehends the whole world; second, it includes all classes, old and young, rich and poor, educated and ignorant, and third, it implies that it proclaims all truth. "Apostolic," tells that we can trace the history of the Church from the time of Christ and His Apostles, and that the ministry of the Church has continued in unbroken succession from the appointment by the Apostles to the present day.

Surely we are thankful that we belong to a communion that is scriptural, primitive and catholic. *Scriptural* because she makes Holy Scripture her rule and final standard of Faith; *primitive* because she retains the truths and ministry which characterized the early days of Christianity; and *catholic* because, while protesting against false teaching and corrupt practices, she maintains the doctrine and customs which have been universally adhered to all through her wonderful history.

For the glory of the Episcopal Church is that she stands for evangelical truth and historic practice. By *evangelical truth* we mean the faith expressed in the creeds, commemorated in the Christian Year, symbolized in the sacraments, and taught in the Bible and Prayer Book. By the *historic ministry* we mean that what has been from the days of the Apostles, and consists of bishops or general ministers, presbyters or local ministers, and deacons or assistant ministers.

We ought to realize our position as a branch of the historic Catholic Church in our country, and therefore look after all those who are not connected with any other Christian body, for our position is not that of one among many, but rather that of the shepherd to care for all who are outside any fold.

For the Episcopal Church in the United States looks back through ages of uninterrupted history, not only to a time when there was not a Presbyterian, Lutheran, Congregationalist or Methodist to be found; but to a time when even in old Rome there was not a papist, because for four hundred years previous to the development of the papacy the only

(Continued on page 224)

MISS MARY ELIZABETH AVERY

Suddenly, on January 15, 1932, at the age of seventy, Mary Elizabeth Avery, after a busy life of useful activity, passed from the violence of an automobile accident, into "that rest which remaineth, where nevertheless they rest not day nor night from God's perfect service."

For many years Miss Avery had been connected with the work of the Church, first in close coöperation with her gifted sister, Mrs. Henry A. Pilsbry, a former Educational Secretary of the Diocese of Pennsylvania, and later, as Librarian at The Church House, and as Secretary of The Church Missionary Calendar, which latter office she had held since 1909.

Those with whom she worked were given to realize that her conscientious effort in every task, her courage in meeting life's problems, and her loyalty to those to whom she owed loyalty, were the result of a steady and continuous growth in the knowledge and love of the Master whom she intensely desired to serve.

The funeral, which was held from St. James Church, brought together many of the active Church workers of the Diocese. Bishop Taitt, Dr. Mockridge, and Dr. Leicester Lewis officiated. The choir of St. James Church sang with great beauty and reverence two impressive hymns, "The Strife is o'er, the battle done," and "Ten thousand times ten thousand." The committal was private.

And so we commend our associate and friend to the Lord of Life, in sure and certain hope of a joyful Resurrection.

MISS MAUD FISHER

Miss Maud Fisher died at her home, Brookwood, City Line and North Second Street, on Tuesday, January 5th, after an illness of several weeks.

With her death the Church in this Diocese has lost one of her most faithful and devoted workers and multitudes of afflicted people a most generous and sympathetic friend.

For several years her health has been failing, yet she continued to attend the services of Trinity Chapel, which she had built in memory of her brother and sisters, and the Sunday School, which she conducted herself whenever it was possible for her to do so. At her funeral on January 7th, the Chapel was full to overflowing, chiefly with her poor neighbors, for whom she had stood for so much. The grief of these poor people was very touching. They must have felt that their best friend had been taken from them.

But for her, we must humbly believe, that she has obtained the blessing of the inheritance that our Saviour has promised to them who give up their lives to helping the poor and needy, and that few indeed can be better prepared than she was to meet her Master on the other side.

The Funeral of Rev. William J. Cox

"O Love serene and calm, I hear
Thy Voice!
What wilt Thou have me do?
Return to Thee my Source,
From Whom I drew?"

For the Rev. William J. Cox that question was answered on the second of January this year when he returned to "the Source from Whom he drew."

His funeral from St. Andrew's Church, West Philadelphia, on the afternoon of Epiphany, was in itself a manifestation of love, an outpouring of heart-felt affection as has rarely been seen in the Diocese.

The Chancel of the Church, which is singularly attractive, never looked more beautiful. The Christmas greens outlining reredos and choir stalls made a fitting background for the floral tributes massed in love-offering profusion.

The Deacons of North Minister and Princeton Presbyterian Churches were represented by blooming tokens of affection, as were the Sunday Schools and Christian Endeavor Societies in the neighborhood. Side by side with these radiant expressions of good will were wreaths and sprays representative of the Society of the Sons of St. George of which Society Mr. Cox was Chaplain.

Also the American Legion, Post 241, laid their love token on the bier; so did the little Church at Avalon, N. J., where Mr. Cox had ministered in past summers. The Veterans of the Foreign Wars stationed a Guard of Honor for hours at head and foot of his casket. Mr. Cox was proud to claim his place in the British Army serving as Chaplain in the Boer War in South Africa. And so they came from many wheres to do him honor.

The golden Altar lights and brilliant Christmas Star above the Altar shed a lustrous brightness. There was no sense of death amidst the tender light and flowers and soft organ strains; all was

life, abundant life, giving the lie to man's "last enemy." Even when the casket, borne by the vestrymen and bringing up a procession of seventy or more vested clergymen with the vested choir, was placed in the Chancel center the ringing voice of the Bishop lifted saddened hearts, "I am the Resurrection and the Life." Yes, it was all Life, all Life. The one whose body lay there had taught his people that. Tear-stained and quivering faces lifted unashamed and took fresh courage from the Lesson read by the Rev. Robert Johnston, D.D., the very dear friend of Mr. Cox. All present realized how hard such a service was to render.

So loved was this man, not only by his own people, but by his entire neighborhood; a love that welded utter strangers into a unity of grief. High and low, rich and poor, were one that day. The Church was literally crowded to the doors, many not gaining admittance standing outside in the rain.

The neighboring Roman Catholic Priest voiced what many felt at the tolling of the bell, "This is the passing of a great soul."

Mr. A. T. Maynard, the organist of the Church of the Good Shepherd, Germantown, assisted Mr. Herbert Jerome of St. Andrews, their tribute of love. The music was very beautiful, the hymns were triumphant, all joy, all life.

Never did the ritual of the Church seem more beautiful than on that occasion. As the last strains of the Song of Victory died away and the procession with its precious burden passed down the isle and out of sight, the congregation remained on their knees clasping the hand of God. A wonderful lesson had been learned that hour, the power of a Loving Life.

"O word divine, so simple yet so fraught with all the power of God! O Christ Divine! O man of Nazareth, teach us to love."

The Church News of the Diocese of Pennsylvania

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An Appreciation of Dean Cox

By REV. ROBERT JOHNSTON, D.D.

Speaking of the manifestation of God in man as God's sacrament, the Reverend Robert Johnston said: This William James Cox has done in this city many times in many days in many years. This we can say without charging him with Saintliness; this we cannot deny without ignorance.

He was essentially a Parson; he loved the English word, with its English use and English associations. He loved the word because it enshrined the highest ideal of his chosen work in life.

Men, women, old, young, came to him; sometimes like a good Shepherd he sought them, and my only regret is that facts and names, conditions of sin, states of misery cannot be painted because they carry with them the secrets of many hearts. In his lifetime I have said that, so far as my knowledge went, his secret work with individual souls was the most romantic of the ministries in this city of excellent service by men of many names but one ultimate allegiance. Romantic, because he found the strangest combinations of human motive and conduct; and could see glints of glory in conditions of misery. In conditions of sin, he found spots of beauty and the tale of true human love. He was, on occasions, provoked by his discoveries into conflict with his own traditions and beliefs and, without denying either, showed a wisdom, a courage and tenderness which has enabled him, in desperately confused cases, to give judgment not unlike his Master who confounded man's judges by such sayings: "He that is without sin let him first cast a stone." It is for such an aspect of his ministry that I have held him in such high regard. In these moments he became a Christ-Bearer, a Torch of God.

The Irish Roman Catholic woman in this neighborhood told a great truth and showed wondrous insight when she said to him: "Father, dear, you may have a Protestant inclination for earning your living, but you have a Catholic heart."

In spite of the fact that mail from Manila sometimes takes five weeks or more to reach New York, the missionary district of the Philippine Islands had its 1931 apportionment of 2,500 pesos paid in full by November 18, in time to be credited on the National Council books for the year. Sometimes in previous years when contributions have been paid in full and received promptly in Manila they have reached New York after the books have closed.

The offerings vary from 35 pesos given by St. Francis Mission, Upi, 40 from pupils and teachers at Easter School, Baguio, one-fourth more than they were asked to give, up to 200 pesos from St. Stephen's Chinese Mission, Manila, another 200 from pupils and teachers at Brent School, 325 from St. Mary's

He had the Catholic heart. The heart made immortal in Victor Hugo's bishop, the heart most tender to human sin, most loving to sinners. The heart that knows human frailty because it knows its own. The heart so near to people that the follies of man are no strange sight, so near to God's tenderness that no sin could blot out love. The heart which no Pharisee could understand and no Puritan could tolerate. The heart which saw in every penitent his own sad condition, in every confession his own story.

I knew him too many years ago to tell; on the threshold of my ministry I walked on roads traveled by him two years before as a Divinity student. I ministered to men who loved him, and served a people to whom he so early showed the promise of such tenderness, pity and consolation. There has been a singular consistency in his whole life. Faithful to the Tractarian tradition in which he was brought up, he loved the Church. The special fascination of history which never ceased to color his mind, made him a lover of the Church and a faithful steward of its mysteries; but above and beyond there was this winsome gladness, this heart of joy, this love of men, this sympathy for human misery with which we all have been familiar. Weary and worn with thirst which apparently human skill could not assuage, it was so natural for him to say, on the day of his passing, with that mixture of deep piety and human fun. "I shall have a long drink in Heaven tonight."

I am certain that of him it is true—he shall hunger no more, nor thirst any more—and when I complete my course and cross the river it will not be with the same sure boat, but my judgment of Andrew Haughey and William James Cox is a poor one, if I do not find them knee-deep in Death's River, stretching out brave and loyal hands to pull a poor sinner to Heaven's shores, who might otherwise have drifted to Hell.

Mission, Sagada, and 1,000 from the Cathedral parish. The Church of the Resurrection, Baguio, being asked for 70, gave 107.

Nearly 600 pesos given in excess of the promised 2,500 are, by vote of the district convocation, to be given for a new outstation called Kapangan. This appropriation is really a beginning of "diocesan missions."

NEED

A Congregation forming in Haverford Township is very much in need of twelve Hymnals with music, and would greatly appreciate anything that can be done for them along this line. Kindly communicate with Mr. Street, 721 Lawson Avenue, Upper Darby, Pa.

DEATHS AMONG CLERGY

WILLIAM FRED ALLEN, Chaplain at Byberry Hospital under the City Mission, died in the early morning of December 26, 1931, in the seventy-eighth year of his age. He was born in London, England, on June 12, 1854, and for a time was a Minister in the Congregational Church. He came to this country about 1884, preparing for Holy Orders at Kenyon College and the Western Seminary. He was made Deacon in 1898 and ordained Priest in 1900 by Bishop Leonard. For the next fifteen years he was in various Parishes at Niles and Cleveland, Ohio; Greenville, Kane, Scranton, and Tamaqua, Pennsylvania; Antigo, Wisconsin, and Snow Hill, Maryland. In 1915 he went to St. Mark's Church, Baltimore, and St. James, Indian Head, where he remained until he came to this Diocese in 1920 as Curate at St. Luke's Church, Germantown. In 1922 he accepted appointment in the City Mission and developed the work at Byberry to a truly remarkable degree. The Burial Service at St. Luke's Church, Germantown, was conducted by the Bishop and the parish Clergy, the interment being at Laurel Hill Cemetery.

WILLIAM JAMES COX, Rector of Saint Andrew's Church, West Philadelphia, died very suddenly at the University Hospital on January 2, 1932, in the fifty-ninth year of his age. He was born in Capetown, South Africa, in 1873, graduating from Kings College, Nova Scotia, in 1898. He was made Deacon in 1897, and ordained Priest the year following by the Bishop of Nova Scotia. From 1897 to 1899 he was Curate at Saint Peter's Pro-Cathedral and Master at Saint Peter's School in Charlottetown, Prince Edward Island, when he became Rector at Puguash and Wallace, Nova Scotia, serving also as Chaplain of the Second Canadian Contingent in South Africa until 1901. For the next two years he was Curate at Saint George's Church, Sydney, Nova Scotia, when he became Assistant Chaplain at Halifax. In 1905 he accepted a call to Saint Thomas' Church, Washington, coming to this Diocese three years later as Vicar of Grace Church Chapel. His ministry at Saint Andrew's Church commenced in 1911 and he served also as Dean of the West Philadelphia Convocation from 1919 to 1931. Of a peculiarly genial disposition, he was greatly loved by his own people and by all with whom he came into contact. He was a member of the Executive Council of the Diocese during his Deanship and served on many other Committees. The Burial Service was conducted in the Church on January 6th, by the Bishop and the Rev. Robert Johnston, Rector of Saint John's Church, Washington, over 100 of the Clergy and a large congregation being present. The interment was in the church yard at Saint David's Church, Radnor.

STUDENT WORK IN A CITY PARISH

By REV. HERBERT W. JONES

At the request of the Chairman of the Work Among Students, the following is written to give some idea of the work as it is carried on in one Parish.

The Church of St. Matthias is situated in the neighborhood where there are several schools, fraternity houses, and rooming houses in which the students live, and we feel that there are many of our own boys and girls who need the church while they are away from home.

We made a complete canvass of the neighborhood and located the houses in which students were living. These houses were then visited and we endeavored to locate our own church boys and girls and have them attend the Church and the Young Peoples Fellowship. The contacts which were made in the Fellowship were the most fruitful and during the past two years we have succeeded in getting three or four young men to become interested in the church and attend both the Fellowship and the regular Church Services.

The writer has yet to receive any letters from clergy of the church notifying him of the presence in one of the neighboring schools of our church boys or girls. But, he has received from a parent a letter of this character. In calling on this young man and his wife the writer was very well received and the promise made that they would come and visit in the church; give the church a try, as it were. But, they never have even tried us, as yet, but we are hoping that through further encouragement we will be able to get them to come at least once.

This work among the students is a very exacting work and the writer feels that it is most important, but it seems that our young people feel that when they are away from home they are released from any obligations to the church. It is my feeling that this is due to the fact that most of our people are parochially minded and they do not feel the call to attend any church except that which is their Home Church. The fault then is with the training and not with our young people. If the Church meant more to them than just a place to meet their friends, if they knew that there they would meet their Lord Jesus Christ, they might feel the need of coming in contact with Him.

Every young person when away from the home influence feels his freedom, but, if that young person had been conscious years before of the need of contact with Jesus Christ for Spiritual Power, we would not have to seek him, he would seek us.

As the need is great for more Spiritual Life in our Lord Christ, so we are endeavoring to do our part to gather in these young people and take our place in their lives for the short time they are among us.

News of the Young People's Fellowships

The Inspirational Day of the Young People's Fellowship, Diocese of Pennsylvania, will be held the second Saturday in Lent, February 20, probably at St. James Church, 22nd and Walnut Streets. The leaders and further information will be announced later by letter to the Presidents of the individual Fellowships.

The Fifth Province has asked The National Commission on Young People to consider the recommendation which they made at a Provincial Executive Board Meeting offering the suggestion that an International Young People's Conference be held in Chicago sometime during the year 1933, which is the Chicago World Fair Year. The facilities of the Diocese of Chicago and the city of Chicago will be offered for the use of the Conference and the Province offers its support in other preparations. It is earnestly hoped that each Province will give this matter careful consideration.

This seems to be a wonderful opportunity that is being offered to the Young People and every Parish should make plans to have at least one of its members attend.

The Service Committee reports that five young men have volunteered to act as lay readers, should there be any call for them. Several plays have been given at the Over Night Shelter, 18th and Hamilton Streets, by parochial Fellowships, who have repeated plays given at their own churches.

If there is any one desirous of becoming

a lay reader or any licensed lay reader who would care to offer his services in doing emergency and mission work, he should get in touch with Miss Kathryne N. Irwin, 1527 Pine Street. Also, if any parish Fellowships would like to repeat their entertainments for the benefit of the unemployed at the Shelter. Miss Irwin will be glad to make arrangements.

St. Paul's, Overbrook, which has recently formed a Fellowship under the leadership of C. H. Malony, has applied for admission to the Diocesan Fellowship. The Commission on Young People are glad to note that at every meeting at least one new organization applies for admission. This denotes a steady growth, and it is hoped that it will not diminish.

The Young People's Fellowship of St. James's, Hestonville, has formed a Junior Fellowship to take care of the young people between the ages of 12 and 16. Although this is not the first junior organization, it is being carefully planned and watched, so that other groups may have the benefit of the experience gained.

The Convocation of Germantown is giving a dinner, followed by a dance, at Grace Church, Mt. Airy, Thursday, February 4.

It is expected that Rev. John R. "Jack" Hart, Jr., and "Barney" Berlinger, noted athlete, from the University of Pennsylvania, will be the guest speakers after the dinner. The price of the dinner will be 60 cents.

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SWARTHMORE COLLEGE STUDENTS MET WITH BISHOP REMINGTON

The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, met informally with a group of Swarthmore College students, at Trinity Church rectory, on Friday evening, January 8th. Supper was served at six o'clock, after which the Bishop talked frankly about personal religion and the great opportunity which young people have in appropriating for themselves and using in the service of others, a vital Christian faith.

On account of College activities, some of the students left at eight o'clock, but a large number remained for an interesting exchange of opinion.

In speaking of the Bishop's visit to Swarthmore, the Rev. J. Jarden Guenther, rector of Trinity Church, said, "Bishop Remington has a real message for College students. We had sixteen men and eighteen women who are leaders in the four Classes. The Bishop won our young people by his utter sincerity and because he has a faith based on experience. He talked 'facts' not 'theories,' and I have heard directly and indirectly how much his meeting with our students has meant to them."

G. F. S. COMPLETES PLANS FOR OBSERVANCE OF THE WASHINGTON BI-CENTENNIAL

On Saturday afternoon, February 27th, at 3 P. M., members and friends of the G. F. S. will meet at Independence Hall in the Long Room or Banqueting Hall, the room in which the first General Convention of the Church was held. Here Mr. Carpenter, Superintendent of Independence Hall, will make an address.

The second part of the celebration will take place at Old St. Peter's Church, 3rd and Pine Streets, at 4 P. M. The Rector, Dr. Jefferys, will speak on Washington as a Churchman, and Hon. Roland S. Morris, former United States Ambassador to Japan, will tell of Washington as a patriot and citizen. Miss Margaret Lukens, National President of the Girls' Friendly Society will lead in the Society's prayer and St. Peter's choir will supply the music.

After supper there will be an entertainment at Christ Church Neighborhood House, consisting of music known and loved by Washington. This will include the singing of the chorus sung in his honor when he was passing through Trenton. The Minuet and gavotte as danced before General and Mrs. Washington will be presented by G. F. S. members in costume. All of the compositions on this program are by musicians well known and resident in Philadelphia in Washington's time.

The celebration will close with a service of praise and thanksgiving at Christ Church, with addresses by Bishop Taitt and the Rector, Dr. Washburn. Music for this service by choir of G. F. S. girls.

The entire celebration is in charge of a Committee of which Miss M. Atherton Leach is Honorary Chairman.

The Girls' Friendly in the Diocese is planning an even more elaborate program next October to mark the 250th anniversary of the landing of William Penn in Pennsylvania.

G. F. S. JANUARY "EVENT"

On Saturday, January 16th, at the Churchwoman's Club, the Girls' Friendly Society enjoyed one of the most enjoyable afternoons ever presented on its program. Mrs. David Griscom, of Briar Bush Bird Sanctuary, Glenside, told of our "Bird Neighbors, In and Around Philadelphia." Mrs. Griscom's delightful and informal talk was illustrated by beautiful and realistic slides. Candidates and grown-ups alike were fascinated with the intimate pictures of robin-redbreast and Mr. Flicker and all their feathered friends, who are so indispensable to man that without them green things would soon disappear from the earth with the onward march of insects. Mrs. Griscom's plea for protection and feeding in the cold winter days, could not possibly have fallen on barren ground after such a splendid presentation of our feathered neighbors' case.

ANNUAL G. F. S. BRANCH Presidents' Supper

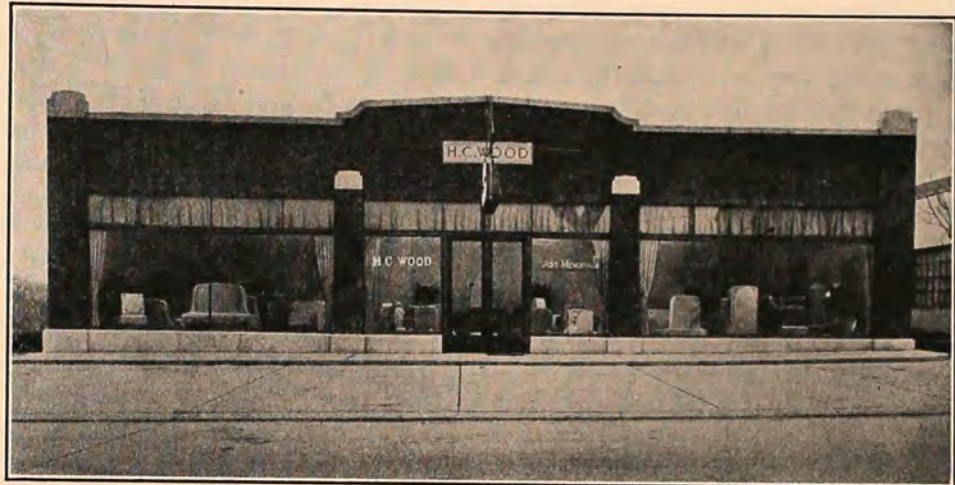
On January 6th, forty-three Branch Presidents and Diocesan Officers attended the Annual Branch Presidents' Supper. The chief topic of discussion was unemployment as it affects women and girls, with Miss Theodora Butcher, of the State Employment Bureau as speaker.

ST. MARTIN'S, OAK LANE FORMS Candidates Class

A new candidates class has been started at St. Martin's Church, Oak Lane, making twenty-nine candidates classes in the Diocese, an increase of three since October last.

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Minutes on Department of Christian Social Service

The regular monthly meeting of the Department of Christian Social Service and Institutions was held on December 28, 1931, at The Warburton House, 20th and Sansom Streets, Philadelphia. The business meeting was preceded by a luncheon attended by the members of the department and guests. Forty-one persons in all attended the luncheon. Among the guests present was the Rev. Hiram Bennett, of Williamsport, Chairman of the Social Service Commission of the Diocese of Harrisburg.

The luncheon was followed by four addresses on "The Care of Children," each given by one who is a specialist in this important branch of our social work.

About two years ago this very important problem of the care of our children, who for one reason or another become involved in the courts and are placed in institutions and homes for care, was brought to the attention of the Diocese and was placed in the hands of the Department. We immediately began an experiment which proved so successful that it was later turned over to the City Mission, which now carries it on. The subject of the "Care of Children," although it is not new to us, is one that has commanded our attention and which we are continuing to study.

The first speaker was Mrs. I. Albert Liveright, of Harrisburg, Secretary of the Pennsylvania Department of Welfare.

Mrs. Liveright told us that the work of her department is carried out on three lines: (1) Preventive, (2) Care, and (3) Parental Aid. She reminded us of the excellent work carried on under the Mothers' Assistance Fund since its enactment, but we were reminded in these times they were not able to take up any new work much as it is needed. The preventive part of the problem of the care of children is probably the most important and the speaker reminded us that a great deal is done today to keep children who are likely to become problem children from going astray. She mentioned the fact that we have in Pennsylvania today 259 children in almshouses all under 16 years of age. These, we were told, are removed from the almshouses as soon as possible and are not at all permanent guests.

The department, Mrs. Liveright told us, is caring for or directing the care of over 8,000 children in the state that have eye problems. These are not all totally blind and a great deal is done to prevent them from becoming blind where this is possible.

Under this department also there is a large orthopedic work being carried on. There is also a large work among the colored people who have come to our state in such large numbers in the last few years.

One of the most interesting topics which the speaker presented was the work of the state department among delinquents. Twenty-five hundred children are cared for in homes. These are: institutions, private boarding homes, and in the home with the family of the delinquent. One thousand children are cared for who are in Houses of Detention, and five who are in jails.

We were then given an outline of the work carried on in mental hospitals for children. The department emphasizing education of the type that these children are able to understand and use and we were told how music was being used to help them.

Mrs. Liveright closed by reminding us that the emphasis of the State Department of Welfare was on the family, not on the child. The family being the proper place for the child, and not an institution.

The second speaker was Miss Sarah D. Alfriend, a member of our Department from our own City Mission. Miss Alfriend, who is the worker from the City Mission who carries on our work, for our own Church Children of this Diocese who are dependent and neglected, presented a paper that met with such appreciation that it appears in full on another page of this issue and it is hoped that every member of our Church in this Diocese will read it and not only be inspired by the work we are doing but also see the need for a great deal more of this work in our Parish Churches as well as by the City Mission. For, if the Parish Church does its job successfully there will be less need for this work carried on by the Diocese.

The third speaker was Mr. Stanley Bright, of Reading, who is Chairman of the Child Welfare Division, Public Charities Association. Mr. Bright spoke entirely on the Ten Year Program of Child Welfare for Pennsylvania, developed by the Child Welfare Division of the Public Charities Association, and enacted by the Legislature.

He stated that the Ten Year Program was not only for the children, but was to educate the people of the state up to the point where they would be interested in the welfare of children and bring pressure to bare on the Legislature when any bills effecting child welfare come before it. This program was set up not as a thing accomplished, but as a goal toward which they are striving and which can only be accomplished when the people of the state have the knowledge of what is planned and back the plans because they understand them and believe in them. The possibilities of the plan are such that a person can take one or more thing in the plan, in which he is interested, and still feel that that thing is part of a greater whole.

Mr. Bright pointed out to us that the Ten Year Plan is a flexible thing and that it is changing all the time with the idea of betterment.

The fourth speaker was Mr. Edwin D. Solenberger, of Philadelphia, General Secretary of the Children's Aid Society of Pennsylvania.

Mr. Solenberger began his address by telling us of the beginning, some fifty years ago, of the experiment of placing children out to board by some people here in Philadelphia whose names would be familiar to all. The experiment proved successful and is today part of the plan for work among children. He reminded us that about one-third of the population in the City of Philadelphia is under twenty-one years of age, and that numbers of these need guidance, care, and help, particularly now, in these dependent times. There are many causes which lead to children needing care outside the family, among these are death of one or both of the parents, desertion on the part of parents, and deficiency on the part of parents. This last may be mental, moral or physical. The speaker impressed upon us the fact that children must be cared for in these days in addition to unemployment relief given to the parents. The plan of the Children's Aid Society is "Go Straight Ahead," for they feel that any let-down now would sap the foundation of Family Life, as well as the life of the Church and State.

They are endeavoring to educate citizens to understand the need. Every one is needed: business men, politicians, women, and clergy.

Following the speakers the Chairman of the Department, Clinton Rogers Woodruff, Esq., expressed our appreciation to the speakers and after the guests had retired called the department to order for its regular business meeting.

The people of the Diocese should know that the following things were discussed and acted upon at the business meeting.

The Moral and Spiritual needs of the men at the Refuge at 18th and Hamilton Streets.

The Home for Aged Men to take the form of a memorial to our late and beloved Bishop Thomas J. Garland.

Tickets to be handed to those soliciting aid on our streets which will enable them, if they are worthy, to be taken care of.

Work among our large colored population in the five counties comprising the Diocese.

The Pennsylvania State Federation of Churches.

The Bureau of Placement of Volunteers.

The Shelter for Women at 2200 Delancey Street.

(Continued on page 223)

SOCIAL SERVICE NOTES

The Rev. D. Wilmot Gateson, Rector of the Church of Our Saviour, and Miss Ethel M. Springer, the Dean of the Church Training and Deaconess School of the Diocese, have been appointed by the Council as additional members of the Department of Christian Social Service and Institutions.

Dr. Charles H. Frazier, President, and George R. Bedinger, Executive Director of the Public Charities Association, are devoted Churchmen.

Mr. Clinton Rogers Woodruff has been re-appointed an additional member of the National Department of Christian Social Service, a position he has held since the creation of the Department in 1919. Prior to that he was a member of the Social Service Commission, created in 1910.

The other members of the National Department are: the Rt. Rev. Dr. Sanford, the Rt. Rev. Dr. Sherrill, the Rt. Rev. Dr. Francis, the Rev. Charles M. Sprouse, the Rev. Dr. Karl M. Block, Mr. John D. Newbold, of Philadelphia; Mr. Proctor, Mr. Castle, the Very Rev. H. E. W. Fosbroke, D.D., The Rev. W. Russell Bowie, D.D., Mr. John M. Glenn, Mrs. V. G. Simkovitch, the Rt. Rev. Charles K. Gilbert, D.D., the Rev. Edgar C. Young, D.D., and Mrs. James R. Cain.

The Rev. Goodrich Robert Fenner has been elected secretary for rural work in the Department of Christian Social Service. Mr. Fenner, a Texan by birth, was graduated from the Texas Agricultural and Mechanical College in 1913, and from the General Theological Seminary in 1916, in which year he was ordained deacon and priest. He has served all his ministry in Texas. From 1924, to the present, he has been rector of Christ Church, Dallas; besides holding diocesan offices, he has been a deputy to General Conventions from 1919 to 1931.

This office of secretary for rural work has been vacant since the Rev. H. W. Foreman resigned, October 1, 1930. Mr. Fenner will continue the work Archdeacon Foreman developed and carried forward by Bishop Goodwin of Virginia. This is a work of promotion, advice and aid, which is increasingly asked for by rural missions and rural workers throughout the country, work which has necessarily been in abeyance during the period since Dean Lathrop's death, since which time Rev. C. Rankin Barnes has been the only full-time officer of the Social Service Department.

CHURCHWOMAN

Graduate registered nurse would like position in Church Institution or school resident nurse. Best reference. Salary second consideration. Apply, The Church News, 1016 Arch Street.

(Continued from page 211)

are doing much to bring brightness into their lives and give a vision of the better things of life. But how pitifully little we are doing to put slums off the map altogether!

Delinquent Children

The result of our indifference appears in our delinquent children, who are nourished in places such as these.

What is our Church doing for them?

A National Society which is doing constructive work in this Diocese for unmarried mothers and their babies, as well as for unadjusted and delinquent girls in general, is the Church Mission of Help. This Society recognizes that the spiritual life of the girls must be nourished if they are to be strong enough to overcome their serious handicaps and meet their manifold temptations. An important task upon which the Church Mission of Help is at present engaged is that of obtaining private court hearings for unmarried mothers. Any one who has ever sat through the public trial of one of these unfortunate children, and so knows at first hand to what indignities she is subjected, will realize the importance of such a measure.

For the institutional care of unmarried mothers and their babies there is Ravenswood, the Maternity Home of the Sheltering Arms, which has extended its work so as to include also pre-natal and post-natal care for girls who remain in their own communities. Fortunately, our changing attitude toward the unmarried mother is making it less distressing to her than formerly to remain in her own community, for we are not now so ready to condemn her as we once were, and are more ready to judge the social order that surrounds her, and to admit also that the Church must shoulder a share of the blame.

At Sleighton Farm, the great training school for delinquent girls, which is located within the borders of this Diocese, our Church ministers to her children through the City Mission's representatives there. A congregation of a hundred girls eagerly receives those ministrations. This is no exaggeration. "These children are like thirsty plants," said one of their academic teachers. This applies also to spiritual things. Unfortunately, we have no corresponding work in the institutions for boys at Glen Mills.

Our Failure and Responsibility

It may interest you to hear the actual words of one of the girls from Sleighton Farm, written upon her return to her own community. She writes, "I am very much disappointed in the Churches up here. The services are not a bit interesting." Does not this child put her finger on a very serious matter? Are not our Churches often disappointing to our boys and girls? Do we not often fail them?

Miriam Van Waters is authority for

this statement: "The modern Church has provided schools, classes, clubs, gymnasiums, kitchens, lunch-rooms, bowling-alleys, music, games, reading-rooms, swimming-pools, a meeting-place for young people, but, with noteworthy exceptions, has not given them the bread of life."

This is the incident of one who is not only an expert in the matter of Juvenile Delinquency, but a Churchwoman as well. And she adds: "The Juvenile Delinquent is primarily the product of civilization. We call him maladjusted. It may be that we are maladjusted, and that the young offender is reacting in the only way possible for him to our sordid streets, our crowded homes, mechanical schools, debased public opinion, lifeless churches."

These are sobering words. Is it not the Church's duty to know and to care about her children all along the line? To see to it that she does feed them with the bread of life? And not only that, but also to arouse her members to the necessity of making the world safe for childhood?

THE CHRISTIAN WAY OUT

A series of articles on "The Christian Way Out" of our international and economic difficulties is to appear during Lent in *The Witness*, one of the weeklies of the Church. Parishes throughout the country will use the series as material for Lenten study groups. Those contributing to the series are: Nicholas Murray Butler, president of Columbia University, and winner of the 1931 Nobel Peace Prize; Bishop Edward L. Parsons, of California; William Green, president of the American Federation of Labor; William Temple, the Archbishop of York; Spencer Miller, Jr., the consultant on industry to the National Council; Bernard Iddings Bell, warden of St. Stephen's College; Harry W. Laidler, president of the National Bureau of Economic Research; Daniel McGregor, professor at the Western Theological Seminary; Mary Simkhovitch, head resident of Greenwich House, New York; Vida D. Scudder, professor at Wellesley College, and chairman of the executive committee of the Church League for Industrial Democracy; Reinhold Niebuhr, professor at Union Theological Seminary; W. C. Peck, rector at Manchester, England, and author of "The Divine Society"; V. Auguste Demant, research director of the Christian Social Council of England, and Grace Lindley, executive secretary of the Women's Auxiliary.

The first articles will appear in the issue of February 11th, and two will appear each week thereafter through Easter.

To accomplish anything worth while, a vision and a program are necessary; he who has only a vision is a visionary; he who has only a program is a drudge. He who has both vision and program is a conqueror.—Selected.

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

"I Want to Know"

In former times this expression was said to be a common one on the lips of our New England neighbors, and today, in Church circles, it is becoming more and more customary to hear people say, "Now I really want to know—" about this and that branch of the Church's work; just why certain things are being done, and what are the Church's plans for the future. The women of the Diocese of Pennsylvania, it seems, are as anxious to be informed as many others are, for ever since they began to realize, a few years ago, that to be really of service one must be informed, they started to try to find out what the missionaries were doing at their various posts, how the Church was providing for these missionaries, and what they (the women at home) individually and in groups, could do to help.

To find out these things data had to be collected and put in readable form, and when that was done, this knowledge had to be in some way, "put over" to those women of the Church who really "want to know."

A large part of the passing along of this information falls to the lot of each Diocesan Educational Secretary, and to those who are taught and trained by her. Here in Pennsylvania, every winter during Advent, sometimes also in Epiphany, perhaps too in Lent, a Normal Class is held in The Church House in Philadelphia, for part of one afternoon a week, during six weeks. A book, selected by The National Council, and frequently (as in the past few years) the same one is used by all the Protestant Churches. There is a talk by the leader, and many questions by the members, which bring up interesting and intimate discussion.

The Advent Class is followed, in many parishes (especially during Lent), by weekly classes of four, five or six sessions, when the same book is read and discussed, when the line of thought is carried along by a chosen leader, preferably some one from another parish. When a parish finds that it is really unable to arrange for the long course, a one- or two-day Institute is held, the instruction is somewhat limited, but nevertheless it brings a vast amount of knowledge to those who, for those few hours, are willing to postpone work and pleasure, and come together to learn of the activities of their Church.

Narrowing down still more this search for information, it is possible to choose some one who, be it understood, has personal enthusiasm and a pleasing voice, to read aloud at the sewing meetings from the chosen book, or even from a synopsis of the book.

And right here—the book for this year, "Building a Christian Nation," and the very excellent synopsis by Mrs. Frank Bonyng, can both be purchased at The Church House.

This Advent there were about twenty who attended the entire six sessions of the Normal Class at The Church House, and the interest seemed to increase with each session. The subject for this year seemed to have a great appeal, as one by one those problems were taken up which today are confronting all church people who really want to bring Christ into the lives and hearts of those about them in their own land.

First came the difficulties arising in work among country people; then those whose lots were cast in teeming cities. After that came questions about Japanese, Chinese, Filipinos, Scandinavians, and, in fact, any and all who have come to our shores to find a home under the Stars and Stripes. Then the intricate problems concerning the eleven million American negroes were probed and freely discussed—even though there were two colored women in the class, and these took part in the talk and contributed some valuable thoughts—and finally the ways in which we are trying to assist our red brothers, the Indians, these gallant people who are of purer American blood than ourselves.

This winter no foreign land claims our special attention, our thoughts are centered upon the people of our own nation; how can we, as loyal church men and women, help them to the fuller Christian life?

And because, out of knowledge of need, grows the desire to give, each class makes its little contribution of money—it may be much, it may be very little—but when these gifts are gathered together they will be presented to a woman in Alaska, a part of our own United States. That woman is Mrs. Burke, of Fort Yukon, who for more than a generation has labored beside her doctor husband in that land of flowers, but also a land of snow and long winter nights; and who has now added to her already full life by adopting not only one child, but thirty-two little homeless orphan children!

To Mrs. Burke will go the gifts of all the classes, for food for her family of motherless children in the great white north.

Let all parishes come together for study this Lent, and let us have classes filled with enthusiasm for the work of our Church throughout the Nation.

How many women in Pennsylvania really "want to know"?

H. C. B.

Please reserve the evening of Thursday, March 10th, for the Mass Meeting of the Woman's Auxiliary, the Girls' Friendly Society, and the Women's Organizations in the Diocese.

We hope all women of the Diocese will share in the great inspiration of fine Missionary addresses and of meeting together for worship.

The place and the speakers will be announced later. Please save the date, Thursday, March 10th.

FOREIGN COMMITTEE

We have a great treat for our members on February 17th. Bishop Creighton, of Mexico, is coming to talk to us. He is also in charge of all the work under the National Council and can help us in our readjustment of pledges, about which we have consulted, too, with Dr. John W. Wood. Honolulu and the Philippines, Alaska, and Porto Rico are now counted as foreign fields of work!

Be sure to come and vote on the pledges which you help to fulfill.

K. W. HAINES, *Chairman.*

CHURCH PERIODICAL

CLUB AT WORK

How many know of the interesting work being carried on by the C. P. C. Branches of this Diocese in the mountains of West Virginia, where we are providing the children with the schoolbooks necessary for their education.

In that hitherto remote section, the people have lacked both the means and the ambition to progress, and schools do not supply textbooks. To the plea for help coming from the Deaconess in charge of the Mission located there, Pennsylvania pledged its support, taking at first twenty children under its care. In the short time of two years, seventy-seven have enrolled, and we are greatly encouraged by a growing ambition on their part to continue their studies, one girl wishing to take up nursing, another to become a teacher, others to enter high school.

Is this worth while to carry on?

CLARA H. BAUMANN,
Recording Diocesan Secretary.

Every member of the Woman's Auxiliary is invited to take part in the World Day of Prayer,

Friday, March 12th.

Intercessions

from

10 A. M. to 2 P. M.

in the First Baptist Church, 17th and Sansom Streets, Philadelphia.

CHURCHWOMAN'S CLUB

"DAY OF PLEASURES"

At the annual meeting of the Churchwoman's Club, 134 South 22nd Street, on January 12, Mrs. S. Hudson Chapman was elected President. Additional elections were: First Vice-President, Mrs. Thomas N. Walker; Second Vice-President, Mrs. Matthew Randall; Third Vice-President, Miss Elizabeth Fisher. Recording Secretary, Mrs. N. C. Carr; Corresponding Secretary, Miss Matilda Sellers. Directors, Mrs. J. Percy Remington, Mrs. John Mockridge, Miss Anne Tempest, Mrs. Chester Cutling, Mrs. Joseph Bonn, Miss Adeline W. Fisher.

The retiring President, Mrs. J. Alison Scott, was appointed Chairman of the Program Committee.

A luncheon for the Executive Board preceded the business meeting, a musical tea; Mrs. H. Augustus Nolte, soprano; Mr. Helffenstein Mason, basso; Mr. William Sylvania Thunder, accompanist. A cake and candy sale followed.

Buffett supper was served at half after six o'clock.

Later Mrs. Scott conducted the women on a lantern tour through the Canary Islands, France, Sicily, Italy, the Dalmatian Riviera, Austria, Jugoslavia, and Montenegro.

It was "a day of pleasures," a happy dénouement for the out-going administration; an augury of greater achievements in the future for the in-coming one.

The twelve hundred members in the fellowship of the Club are communicants in the many parishes which compose the Diocese of Pennsylvania.

The Lenten lectures will be given, as usual, by Dr. Leicester C. Lewis, of the Episcopal Academy. The general subject is "How the Reformation Happened." The dates and sub-titles are:

February 16. Christendom in the Year 1500.

February 23. The Protestant Revolution.

March 1. The Papal Revival.

March 8. The English Reformation.

March 15. Reformation Aftermaths:
(1) Tractarianism.

March 22. Reformation Aftermaths:
(2) Modernism.

These lectures will start at 8 P. M.

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MRS. HENRY P. BORIE.

THE DAUGHTERS OF THE KING

The Order is small in our Diocese, but it is alive and active. The members of the Executive Committee are striving not to duplicate work already launched by other Church Organizations. Their desire is for the Order to assume its place and to become a real asset to the Bishop and the Clergy.

With Bishop Taitt's approval, a Bishop's Chapter is in process of formation with the object of rendering him such services as he may desire.

Mrs. James Campbell, Vice-President of the Order in the Diocese, is chairman of our work for the Isolated. In this we are coöperating with Mrs. Charles Biddle's Committee for the Auxiliary. Rev. Mr. Seymour, head of the Diocesan Department of Education, has given us a kindly welcome as fellow-workers.

Our third new venture is the development of Home Bible study for women, devotionally and as a means of assistance in daily living and "growing in grace." Upon being requested to do so, Rev. N. B. Groton has most graciously accorded his assistance in working out this purpose.

In order to be sure, it is planned to go very slowly in all new undertakings. Meantime, the established work of the Order is being carried on successfully by the Chapter members, consisting of personal service under the direction of the Rector, systematic prayer, and Bible Study. All endeavor is conducted under the two Rules of Prayer and Service.

As members of the Auxiliary and as members of the order, we have the same goal, which is the extension of the Kingdom of God. As Auxiliary members, we have our little Blue Box: as members of the Order, we have our little Blue Book. It is hoped in time that the latter will be as much in evidence as the former.

At a recent meeting of the Executive Committee, it was decided that each Chapter shall have one member elected to represent it upon the Executive Committee.

In the further development and growth of the Order in the Diocese, we need the much appreciated cooperation and assistance already granted us by the Bishop and those of the Clergy whom we have approached. Of those of the Clergy who have not yet received a visit from a member of the Executive Committee, may we ask that they will grant the courtesy of such an interview when this is requested of them?

HELEN F. ARNDT.

No family has any right to call itself a Christian family that does not make the Christian nature of the child its chief joy.—*Robinson.*

CONFIRMATION APPOINTMENTS FOR FEBRUARY AND MARCH

February 1.—Monday.

Evg.—Philadelphia, St. Mary's Chapel, the Bishop.

February 4.—Thursday.

Evg.—Wissinoming, St. Bartholomew, the Bishop.

February 5.—Friday.

Evg.—Bustleton, St. Luke, the Bishop.

February 7.—Quinquagesima Sunday.

A. M.—Mayfair, Resurrection, the Bishop.

A. M.—Philadelphia, Advocate, the visiting Bishop.

P. M.—Philadelphia, St. Bartholomew, the Bishop.

P. M.—Philadelphia, St. Simeon, the visiting Bishop.

Evg.—Philadelphia, St. Gabriel, the Bishop.

Evg.—Philadelphia, St. Matthew, the visiting Bishop.

February 10.—Ash Wednesday.

P. M.—Philadelphia, Church Home Angora, the Bishop.

Evg.—Philadelphia, St. Monica, the Bishop.

Evg.—Wyncote, All Hallows, the visiting Bishop.

February 11.—Thursday.

Evg.—Philadelphia, St. Thomas, the Bishop.

February 12.—Friday.

Evg.—Philadelphia, Crucifixion, the Bishop.

Evg.—Philadelphia, St. Augustine, the visiting Bishop.

February 14.—Sunday in Lent.

A. M.—Philadelphia, St. James, the Bishop.

A. M.—Philadelphia, Redemption, the visiting Bishop.

P. M.—Philadelphia, St. John, Chrysostom, the Bishop.

Evg.—Philadelphia, St. Elisabeth, the Bishop.

P. M.—Philadelphia, St. John, Chrysostom, the Bishop.

Evg.—Philadelphia, Prince of Peace, the visiting Bishop.

February 17.—Wednesday.

Evg.—Philadelphia, Holy Communion Chapel, the visiting Bishop.

February 18.—Thursday.

Evg.—St. Francis of Assisi, the Bishop.

Evg.—Philadelphia, Covenant, the visiting Bishop.

February 19.—Friday.

Evg.—West Philadelphia, Calvary, the Bishop.

Evg.—Frankford, St. Mark, the visiting Bishop.

February 21.—II Sunday in Lent.

A. M.—Philadelphia, St. Mary, Hamilton Village, the Bishop.

A. M.—Philadelphia, St. James, Hestonville, the visiting Bishop.

Evg.—Philadelphia, Phillips Brooks Chapel, the Bishop.

Evg.—Philadelphia, St. Philip, the visiting Bishop.

February 24.—Wednesday.

Evg.—Philadelphia, St. John the Divine, the Bishop.

Evg.—Philadelphia, St. Michael and All Angels, the visiting Bishop.

February 25.—Thursday.

A. M.—Chester, St. Paul, the Bishop.

Evg.—Philadelphia, Zion, the visiting Bishop.

February 26.—Friday.

Evg.—Chester, St. Mary, the Bishop.

Evg.—West Philadelphia, St. George, the visiting Bishop.

February 28.—III Sunday in Lent.

A. M.—Jenkintown, Our Saviour, the Bishop.

A. M.—Overbrook, St. Paul, the visiting Bishop.

Evg.—Philadelphia, Mediator Chapel, the Bishop.

Evg.—Philadelphia, St. Barnabas, Haddington, the visiting Bishop.

March 2.—Wednesday.

Evg.—Sherwood, Epiphany, the Bishop.

March 3.—Thursday.

Evg.—Norwood, St. Stephen, the Bishop.

March 4.—Friday.

Evg.—Essington, St. John, the Bishop.

March 6.—IV Sunday in Lent.

A. M.—Philadelphia, Holy Apostles, the Bishop.

P. M.—Kensington, Good Shepherd, the Bishop.

Evg.—Philadelphia, St. Simon Cyrenian, the Bishop.

March 9.—Wednesday.

Evg.—Ridley Park, Christ, the Bishop.

March 10.—Thursday.

Evg.—Philadelphia, St. Ambrose, the Bishop.

March 11.—Friday.

Evg.—Kingsessing, St. James, the Bishop.

March 13.—V Sunday in Lent.

A. M.—Philadelphia, St. Stephen, the Bishop.

P. M.—Philadelphia, St. Luke and The Epiphany, the Bishop.

Evg.—Philadelphia, Atonement, the Bishop.

March 16.—Wednesday.

Evg.—Philadelphia, Grace, the Bishop.

March 17.—Thursday.

Evg.—Philadelphia, Holy Comforter Chapel, the Bishop.

March 18.—Friday.

Evg.—Rosemont, Good Shepherd, the Bishop.

March 19.—Saturday.

P. M.—Wayne, St. Mary, the Bishop.

March 20.—Sunday next before Easter.

A. M.—Philadelphia, St. Peter, the Bishop.

P. M.—Bryn Mawr, Redeemer, the Bishop.

Evg.—Philadelphia, Resurrection, the Bishop.

March 22.—Tuesday.

Evg.—Darby, All Saints, the Bishop.

March 23.—Wednesday.

Evg.—Philadelphia, Holy Trinity, the Bishop.

March 24.—Thursday.

Evg.—Germantown, Christ, the Bishop.

March 26.—Easter Even.

P. M.—Philadelphia, St. Mark, the Bishop.

March 27.—Easter Day.

A. M.—Philadelphia, Christ, the Bishop.

P. M.—Philadelphia, Gloria Dei, the Bishop.

Evg.—Philadelphia, The Saviour, the Bishop.

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OUR NEW HISTORICAL MAGAZINE

The first number of the *Historical Magazine* of the Protestant Episcopal Church will be issued on March 1st, and thereafter quarterly.

It is published with the approval of a Joint Committee appointed by the recent General Convention, and is made possible by a guarantee fund covering a period of three years. From time to time it will print hitherto unpublished manuscript material bearing on the history of this Church, and will make a beginning on the compilation of a Bibliography. Diocesan and parish histories as well as biographical studies will be a feature.

The project has the cordial approval of the Presiding Bishop, who writes: "I have received with very great interest your announcement of the Historical Magazine of the Protestant Episcopal Church. This will be of inestimable value to the Church in America, and I believe to the whole Anglican Communion."

The subscription price will be \$4.00 per annum. The Magazine will be edited by the Rev. E. Clowes Chorley, D.D., Historiographer of the Church, and the contributing editors are the Rev. Dr. William A. R. Goodwin, of Williamsburg, Virginia; the Rev. Professor James Muller, Ph.D., of Cambridge Theological School, and the Rev. Edgar L. Pennington, of Ocala, Florida.

(Continued from page 218)

The entrance of the United States into the World Court.

The Department of Christian Social Service and Institutions is endeavoring to carry on a large work and one of the things we are most interested in is "The Care of Children."

HERBERT W. JONES.

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(Continued from page 213)

Church in the Imperial City was the Episcopal Church with her bishops, presbyters and deacons.

Thus the Angelican Communion, of which we form part, holds the unique position of being the only Church in Christendom which is reformed and catholic. She is *reformed* because she repudiates all errors, including those of Rome—the supremacy of the pope, Mariolatry, purgatory and transubstantiation. She is *catholic* because she retains the creeds, the ministry and worship of the ancient Church.

As the Episcopal Church stands today, with the open Bible in one hand and unbroken tradition in the other, she seems well fitted to be the golden link which may unite divided Christendom and bring about the ideal Church of Jesus Christ.

THE PRAYER BOOK

There is probably no book, with the exception of the English Bible, which possesses so great and widespread an educational and devotional influence as the Prayer Book, and its beneficent influence is largely because, like the Bible, it comes to us in a printed form. From the earliest days of Christianity all through the history of the Church her worship has been liturgical; that is, a prepared form of service has been used instead of what is called "extempore" prayer.

There are some people who object to a liturgical service, or what they describe as "praying from a book"; and yet they always sing their hymns from a book and read the psalms they use from a printed form. If they *praise* God with the use of a liturgical form, why should they not *pray* to Him in the same manner?

There are several advantages in using a printed form for the worship of God; the greatest being that the members of the congregation can take their part in the worship as well as the minister who leads them; the worship can be truly congregational both in prayer and praise. Moreover, the worship of the people does not depend upon the spiritual, mental and physical condition of the clergyman who conducts the service, because the service as prepared is the result of a careful selection of the thoughts and writings of the most spiritual minds and devout lives of the saints of God during many centuries. Again, the worshipper in using these well-known sacred words realizes that he is taking part in a form of worship which has been hallowed by having been used by many generations of pious souls, very often including his own ancestors, which adds a spirit of devotion to his worship. The worshipper also knowing what is going to be said by the minister who leads the service can enter more intelligently into the spirit of the

(Continued on page 226)

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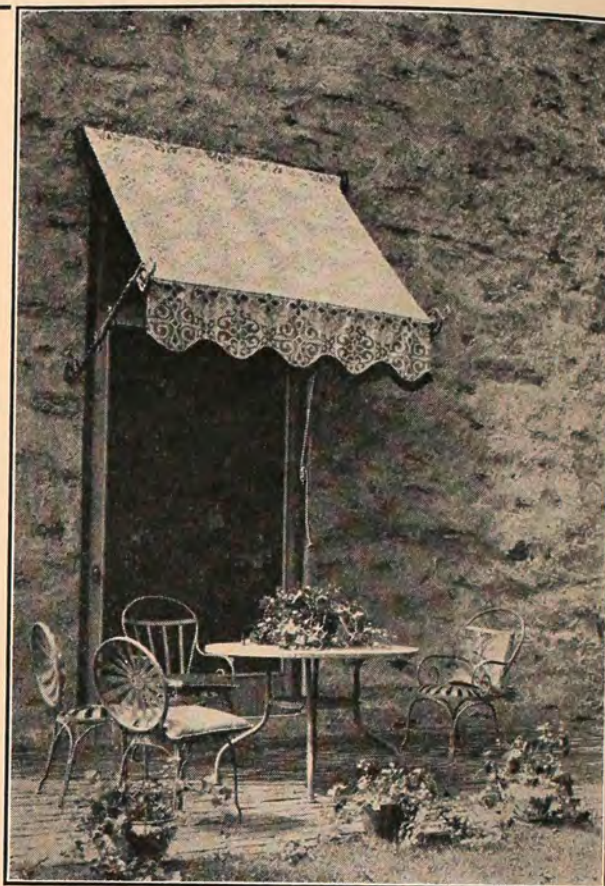
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CANOPIES

MARQUEES

(Continued from page 224)

worship, than when he has to wait for the utterance of an extempore prayer or note of thanksgiving. So that a liturgical form of worship can therefore, generally speaking, be more *congregational*, more *spiritual*, more *devout*, and more *intelligent* than a non-liturgical or extempore form. For these reasons it seems to be the will of God that people should worship Him with the use of a prepared liturgy; for certainly His ancient people, the Hebrews, used a form of worship in temple and synagogue; and probably ninety per cent of Christians all over the world do so today.

One of the greatest advantages which the members of the Anglican Communion possess in their liturgy is that it is in English, the language we speak; for it is the only one of the historic Churches that has its liturgy in the mother tongue of its worshippers. The Roman Church uses the Latin language in its service books, which is a dead language to all who use it. And in the Greek Church the language used in its liturgy is in an archaic form not spoken by the people. But in the Church of England and our own we not only use the language of our everyday speech, but we use it in its noblest and best form. For the Bible and the Book of Common Prayer, our two great religious classics, stand in the

very front rank of English literature, and represent its highest excellence.

We belong to a Church which teaches us to use a book now, in nearly every part, three hundred and seventy-five years old; a book which comes from a date hardly a century after the invention of printing, and not much more than a century after the discovery of America; a book which is not older than the English Bible to be sure, but is sixty years older than the translation which is now generally read in our churches.

One of the charms of the Book of Common Prayer is not only the majestic simplicity of its language, the profound reverence of its devotion, the richness of its expression, and the variety of its services; but as its name, "The Book of Common Prayer," implies, the catholicity of its appeal. For it is suited alike to old and young, to rich and poor, to cultured and simple, as a means of prayer and praise to Almighty God. Moreover it is suitable for use under all conditions and circumstances of life; in seasons of sorrow and joy, in times of perplexity and tranquillity, when alone or in fellowship with others, it expresses the deepest longings, the highest aspirations, the heartfelt prayers and the noblest praises of our common humanity. Its sacred pages are like altar steps, which have been worn by the tread of countless thousands, includ-

ing in many cases our ancestors of several generations, and which lead us today from the things of time and earth and sense up to the throne of God, from the cares and anxieties of this life to the peace which passeth all understanding, and from the roughness of the road to the rest which is eternal. No wonder, therefore, that this blessed book has won both our affection and our admiration.

For how much, how very much, the services of this book have meant and do mean to us, and to hundreds of thousands of others. By its Service of Baptism we were brought in infancy into the membership of the Christian Church, by its Catechism we were taught the glorious truths of salvation through Jesus Christ, by its Rite of Confirmation we were permitted to draw near the Table of the Lord, by its Office of Holy Communion we have constantly been guided in our highest act of worship, wherein by feeding upon Christ in our hearts by faith we have been nourished in our spiritual life, by its Service of Holy Matrimony many of us have been blessed with a loving partner on our pilgrim journey, by its Christian Year we have been reminded week by week of some special phase of divine revelation, by its Calendar our attention has been called from time to time to some saintly characters of the

(Continued on page 229)

Resolutions

REV. WILLIAM JAMES COX

Minute on the Death of the Rev. William James Cox, adopted by the Clerical Brotherhood.

The death of the rector of St. Andrew's, West Philadelphia, touches us perhaps somewhat more nearly than would that of many of the clergy. Mr. Cox was a fairly regular attendant at the meetings of the Brotherhood, and often a valued contributor to its discussions. His comments will be remembered as always springing from his pastoral experience, and this was the real power of his ministry. He was distinctly a pastor, especially in his relations with men. He would have been glad to be known for what he was—a man's man. Born in South Africa, he returned thither as chaplain of a Canadian regiment during the Boer war. He had the privilege of intimacy with such men as Lord Kitchener and Lord Wolseley, to whom he frequently administered the Holy Communion. His influence was so marked that not seldom he had 85 per cent of the commissioned officers of his station at the Sacrament. He had a genuine priest's sense of vocation, and his approach to individuals was the straightforward appeal of the manliness of Christianity. He had a notable success as the incumbent of a summer chapel for many years; and it was rather tragic that his twenty hard-working years in his last parish should have been attended with a decline due to external circumstances and no fault of his own.

We profoundly deplore his removal in the midst of his years and usefulness. We shall miss his invariable cheer, his delightful sense of humor, and his clear-eyed fashion of holding to realities. We are heartened by the remembrance of his sincere discipleship, and feel strengthened by our knowledge of his example. We are one with his family in their sorrow, and rejoice with them in the confidence of his peace in the "life beyond life" and the hope that he is now "forever with the Lord," whose he was and whom he served.

(Signed) JAMES O. McILHENNY,
JOSEPH MANUEL,
CROSSWELL MCBEE,
GEORGE C. FOLEY.

REV. WILLIAM F. ALLEN

Minute on the Death of the Rev. William Fred Allen, adopted by the Clerical Brotherhood.

On the Feast of St. Stephen, God summoned from the earthly tabernacle the soul of another faithful servant

who had borne his witness to the truth as it is in Christ Jesus. Those of us who have known of the work of William Fred Allen during the past years amongst those who are called the "shut-in," and who require the utmost patience and kindness to help them in their time of need, cannot find words to express our admiration for the work which this faithful servant of Christ carried on amongst His children.

His was a unique work which few have the ability or the courage to undertake. With his whole heart and soul he labored for, and among, the children, young and old, committed to his care at Byberry and in the Municipal Hospital—a work which taxes the strongest constitution, a work which he would not give up until compelled to by physical weakness.

A faithful servant of Christ has passed to his reward, and may light perpetual shine upon him! To her who has been his faithful and loving helpmate to the last we extend our deepest sympathy.

(Signed) G. E. PEMBER,
A. L. MILLET,
P. SIDNEY IRWIN.

MRS. WILLIAM ROWLAND

The following Resolution was passed at the December meeting of the Woman's Auxiliary of Emmanuel Church, Holmesburg.

WHEREAS, It has pleased Almighty God to remove from our midst, on December 3, 1931, Mrs. William Rowland, 3rd, after many years of faithful, loving and self-sacrificing service, as a member of Emmanuel Church, Holmesburg, and as President of the Woman's Auxiliary of that Parish for the past five years. Now, therefore, be it

Resolved, That our sincere appreciation of her devotion to Emmanuel Church and its interests, and our sorrow at the loss of a most loyal worker and friend be entered on the minutes of this meeting and a copy of the same be forwarded to the family.

IN MEMORIAM

WHEREAS, Almighty God in His infinite wisdom has removed from our midst our beloved friend and co-worker, Miss Maud Fisher, and

WHEREAS, Her presence will be missed by all, we the representatives of the Congregation of All Saints Church, Crescentville, desire to express our sympathy to her relatives, therefore be it

Resolved, That a copy of this resolution be spread on the minutes of this body, and be it further

Resolved, That a copy be sent to the Editor of the Church News of the Diocese of Pennsylvania for publication in that journal.

THE KINGDOM OF GOD

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Thro' dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last,

And ere thou leave him, say thou this,
Yet one word more—they only miss
The winning of that final bliss,

Who will not count it true, that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know,
That to believe these things are so,
This firm faith never to forego,

Despite of all which seems at strife
With blessing, all with curses rife,
That this is blessing, this is life.
—Archbishop Trench.

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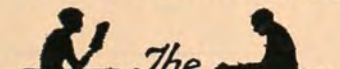
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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest. Alleluia.

EDWARD ELLSWORTH

HENDRICKSON

In the late evening of December 12, 1931, Edward Ellsworth Hendrickson, Vestryman and Rector's Warden of the Church of the Epiphany, Sherwood, entered into Eternal Life.

As his Rector and fellow Vestrymen, we wish to bear witness to a few of the many rare qualities of our beloved friend.

Edward Ellsworth Hendrickson was in every sense a Christian gentleman; his faith was clear and strong, and he lived, without semblance of ostentation, what he professed.

His self-sacrificing devotion to his Parish, and the faithfulness with which he attended the services and received the Holy Communion, stand out conspicuously in our memory of him.

He was generous almost to a fault. No appeal ever failed to win his immediate and liberal response, and especially was he sympathetic to the needs of the poor. He was equally unstinted in giving of his time and ability to the Church. As its Associate Architect, serving without remuneration, our beautiful Church building is an evidence of his desire to give the very best of himself to his Parish, and it will always stand as a memorial of his loving, loyal self-giving.

To an unusual degree he possessed the ability to make and to keep friends. His was a loving heart, and that love was reciprocated by all whose privilege it was to know him intimately.

This humble tribute to our friend was adopted at a meeting of the Vestry held December 21, 1931, and it was resolved that a copy be sent to the family, to THE CHURCH NEWS of the Diocese, and that it be entered in the minutes of the Vestry of the Church of the Epiphany, Sherwood.

WILLIAM NEWMAN PARKER, Rector.
ALLAN HANSON, Vice-President.
WALTER MILLER KALMEY, Clerk.

MRS. FRANK JAMISON

St. Anne's Chapel, Willow Grove, has suffered a severe loss in the death of Eliza Ann (Dudbridge) Jamison, wife of Frank Jamison.

Brought up in the Society of Friends in her native place at Bridge Valley; after removing to Willow Grove, Mrs. Jamison became interested in the Church, and was the second person to be baptized in the then newly completed Chapel, which always was a real spiritual home to her.

Always active in all that concerned the Chapel and the Diocese, long-time president of the Woman's Auxiliary, teaching

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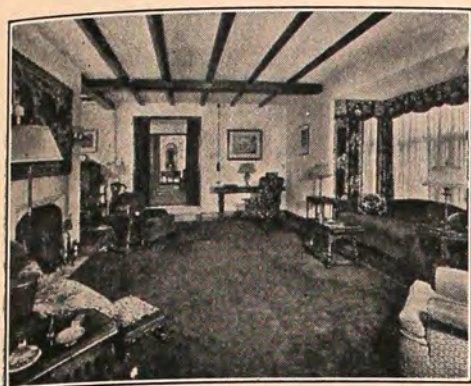
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in the Church School, regular in attendance at the meetings of Convocation, and of the Diocesan Committee, and the very efficient treasurer of the Woman's United Thank Offering, and in the Altar Guild.

Failing in health during the past summer, she recuperated sufficiently to attend the service of Holy Communion at the Chapel in October, but very soon thereafter was taken again to her bed, and finally to the Abington Memorial Hospital, where she passed to her rest the afternoon of Christmas Eve. The burial was from the Chapel the Tuesday following, interment being in the parental lot at the Friends' Cemetery, Wrightstown.

(Continued from page 226)

early Church, who were enabled by the grace of God to lead holy and useful lives, and have been encouraged to believe that that grace is sufficient for our daily need, by its comprehensive prayers and its expressive canticles of praise we have continually been brought nearer to God, and by its beautiful Burial Service we hope we may some day be laid to rest in sure and certain hope of a joyful resurrection.

Like the Bible, of whose sacred words it is so full, the Prayer Book is old, yet ever new; it is ancient, but never out of date; it comes to us through the ages, yet with a message suited to the ever-living present, and for all sorts and conditions of men.



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THE PASTOR AND THE DOCTOR

A poetic picture of a certain type of church-goer appears in the current issue of the calendar of the Ninth Presbyterian Church, 57th Street and Washington Avenue.

The poem follows:

Mrs. Huff is up the Miff Tree
On a seat fixed good and firm;
And she'd like to tell the Pastor
A few things and make him squirm.

Mrs. Huff was sick abed, sir,
Yes, sir, sick abed a week!
And the Pastor didn't call, sir,
Never even took a peek.

When I asked her if the Doctor
Called to see her, she said "Sure,"
And she looked as if she thought I
Needed some good strong mind cure.

Then I asked her how the Doctor
Knew that sickness laid her low,
And she said that she had called him
On the phone and told him so.

Now the Doctor gets his bill paid
With a nicely written check,
But the Pastor, for not knowing,
Simply gets it "in the neck."

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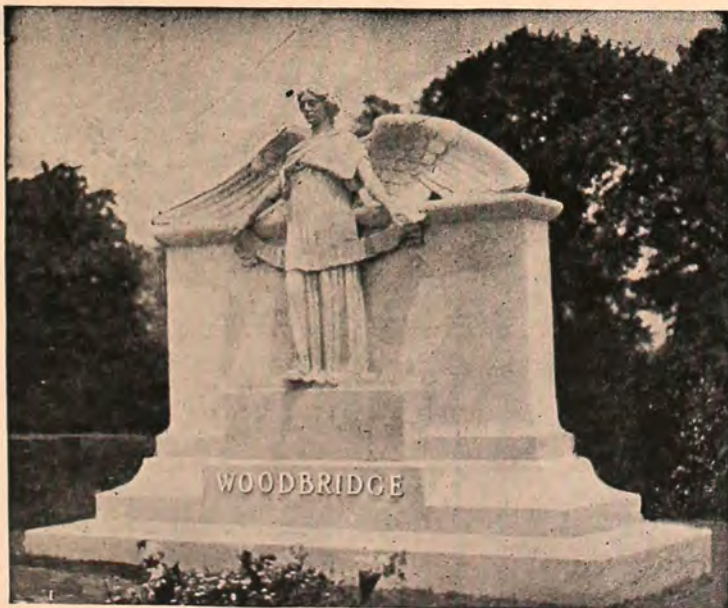
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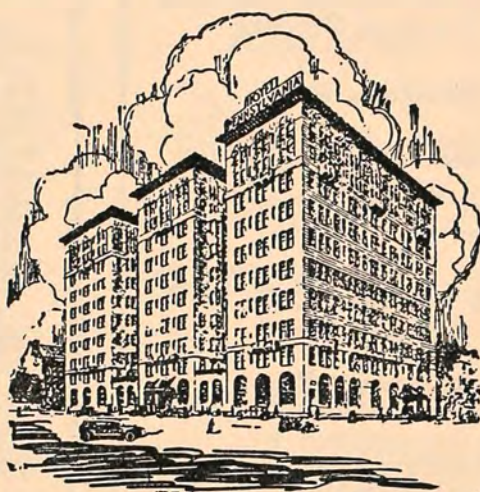
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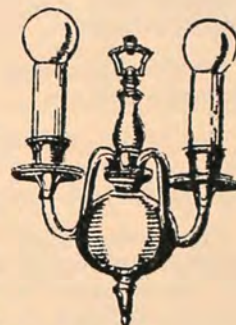
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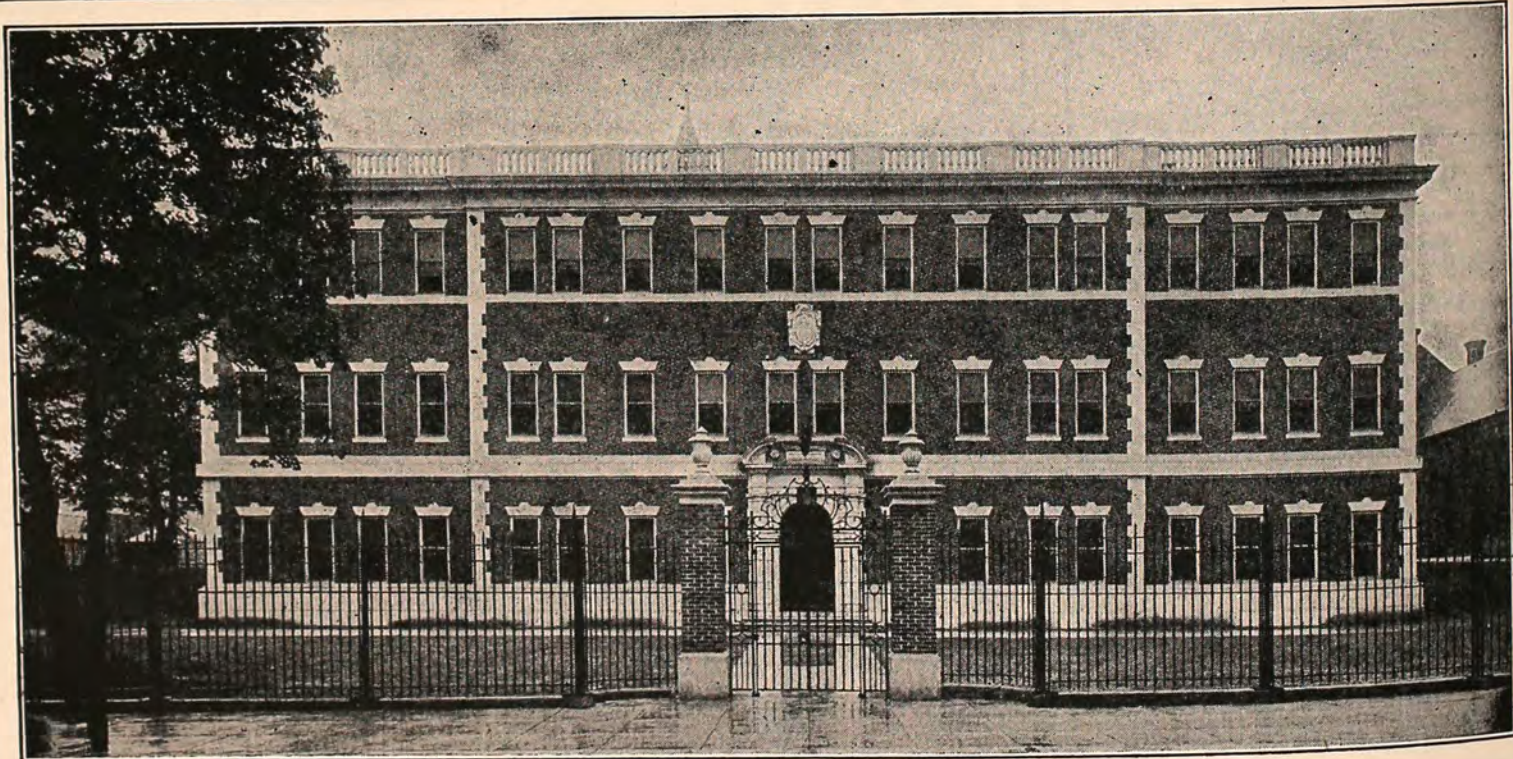
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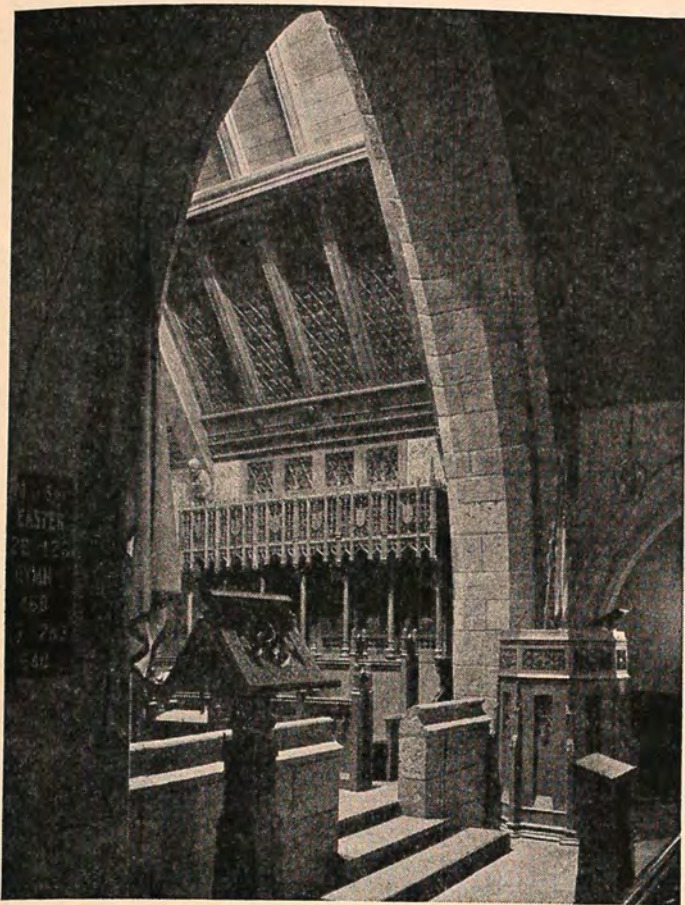
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